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Self-supporting churches and
how to plant them













REV. C. H. WHEELER.

# SELF-SUPPORTING CHURCHES

---AND---

### HOW TO PLANT THEM.

Illustrated by the Life and Teachings of

# REV. C. H. WHEELER, D. D.

For Forty Years Missionary of the A. B. C. F. M. at Harpoot, Turkey.

A Book for Christian Workers at Home and Abroad.

BY W. H. WHEELER.

Introductions by Rev. Cyrus Hamlin, D. D.;
And by Rev. James L. Barton, D. D.

BETTER WAY PUBLISHING COMPANY,
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#### A WORD TO THE READER.

Please read and criticise this little book with great care; for the theme which it discusses is a vital and far-reaching one. Then, if from time to time you can send the writer some of the results of your own studies of method, I will try to make the discussion in later editions still more complete and worthy of the great and good man whose doings and teachings constitute nine-tenths of the book as it now stands.

Yours in Christian love and fellowship,

W. H. WHEELER.

Grinnell, Iowa, Aug. 11, 1899.

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### INTRODUCTORY NOTE.

BY REV. JAMES L. BARTON, D. D., Secretary of the A. B. C. F. M., Boston, Mass., U. S. A.

The author of this book is the son of Dr. Wheeler, whose life it commemorates. The son had unusual opportunity to study the life and work of his father; for they were associated together for three years (1888–1891), at Harpoot, Turkey, where Dr. Wheeler lived and labored for forty years.\* While there, he was a close observer and student of missionary methods and policy, both historically and theoretically. The result of these observations and the conclusions to which they have led the author, are embodied in this work; which is more distinctly a study of mission methods than a mere biography of Dr. Wheeler.

Attention is called especially to the chapters upon self-support [Chapters Twelve to Fourteen] which embody much that is historical, presenting many unanswerable arguments for the application of the principle to all mission work both at home and abroad. It is, of course, understood that precisely the same methods which were employed in the Eastern Turkey Mission, and which are to-day in most successful application there, cannot be put into practice in

<sup>\*</sup>The first seventeen years of the author's life were also spent at home in Turkey, and added many important matters of detail.—Ed.

exactly the same way in every other field. The conditions of the people, their ability, their social surroundings, their divergent characteristics, all have a bearing upon the subject and must be considered by the missionary. It cannot be denied, however, that the principle and policy of self-support on the part of native institutions and work is the only true method for the successful prosecution of missionary work and the only one that insures permanency and independence.

The book is commended to all active missionaries,—to the officers of missionary societies,—and to all others who are interested in the question of missionary policy and methods, as containing data and suggestions which cannot fail to be suggestive and valuable.

## BIOGRAPHICAL INTRODUCTION.

By REV. CYRUS HAMLIN, D. D.

Hamlin and Wheeler were two Maine boys, seventy and eighty years ago; one born in Oxford County, 1811, and the other in Penobscot County, 1823. They were far apart, but they were foreordained to the same work, in the same empire, and to preparatory studies in the same institutions, Bowdoin College and Bangor Theological Seminary.

This did not bring their fields of labor into the same vicinity, for one was on the Bosphorus, the other on the Euphrates; one on the west side of the empire, the other on the east. But both were working for the same people, the Armenians; and both these Maine boys had a healthful, earnest, laborious youth, fitting them to "endure hardness," as good soldiers, in the battle of life.—But, as Hamlin has written of himself in "My Life and Times," we will drop him here, and attend only to Wheeler, except as illustration may demand a reference from one to the other.

Wheeler's father kept a hotel, before the Maine Law had existence; and but for the excellent mother, there would have been no college on the Euphrates. But the mother's influence was predominant; not only all pervasive, but ever pervasive. As a son to his father, he was obedient, active, useful, intelligent. But on two points, his convictions of duty and his father's will came into conflict. He refused to carry rum, brandy, or other alcoholic drinks to hotel guests, and endured severe penalties with the most obstinate courage, rather than yield this important point; telling his father he would do everything else, but would never help make men drunk; and the boy prevailed, for he had right and God on his side.

It was the same with regard to attending certain religious meetings. The boy told the father that he would submit to any punishment he chose to inflict; but he should attend religious meetings. And he did; and the father gave it up. This, surely, is the stuff out of which heroes are made. It is suffering for righteousness' sake, without any earthly defender whatever, [except a noble mother.\*]

From early life, he was a conscientious boy. If he knew a thing to be wrong, he would not do it. He was also regarded as a religious boy; though it was not until his fourteenth year that he openly gave himself to Christ as his Master; and thenceforth he knew no other master.

He determined, without much delay, to strike out for an education, in order to become a preacher of the Gospel. With assistance from the Education Society, he struggled through College and Seminary. But on leaving college, he made haste to pay back every dollar that he had received. This was characteristic of him; and by teaching school for three years, he accomplished his object.—He had paid for

<sup>\*</sup>See body of book.

his education by his own efforts; though grateful for the temporary aid he had received.

When he finished his course at the Theological Seminary, he would gladly have given himself to the foreign missionary work. But he felt that he must make a home for his mother, and so he was settled for three and a half years over the church in Warren, Maine, where his earnest and successful ministry is still gratefully remembered by survivors not a few.\*
—In the meantime, his mother having been offered a pleasant home with a daughter, he offered himself to the American Board, and was sent to Harpoot, on the Euphrates. Here was the field for the man, and the man for the field.

In the Harpoot region, but little missionary work had as yet been done. For though the fearless and indefatigable Dunmore had driven the Gospel plowshare through the hard soil, he had not stopped to sow and reap.—Here Mr. Wheeler, while learning the language, surveyed the field; and saw poverty, oppression, grinding taxation, ignorance, superstition and Moslem outrages that made the blood of freedom boil. But his life's work was to be with the Armenian people, whom he soon found to be an exceedingly interesting people, capable of a large Christian development.

As to the policy of the mission, he decidedly had the lead; but his very able and admirable coadjutors, Messrs. Allen and Barnum, knew how to work with him, and to carry out with divine skill the measures he proposed.

<sup>\*</sup>See letter from Warren church, in Appendix.

There were two principles that must be and were governing principles in the Harpoot mission. One was that of "vernacular education," so called; the other, that of "self-support," for churches and schools.

The former principle worked well for a time; [for it was not meant for permanent application.] But the school naturally grew up into a college; and although Mr. Wheeler had denounced the college system, [when prematurely introduced] nothing showed the sincerity and strength of his character more than the readiness and unquenchable zeal with which he [later on] connected the Harpoot city educational institutions with College Hill; so that hundreds in primary studies are in the college system, and numbered as college students.-Marsovan College was also at its birth; and the Bebek Seminary, though reduced to the vernacular grade, was growing right up into a college as rapidly as possible; and Dr. Anderson could not prevent it; till at last there are eight colleges in the Turkish empire.

But Mr. Wheeler thought his western brother almost insane, in [so soon] developing education up into the college grade; and made known his views, in nervous English. But Divine Providence gave the West a chance to help the East in keeping possession of College Hill, and so the East and the West came together, and there was "no more sea," and no mountains between them!\*

But Mr. Wheeler's great and distinguishing work,

<sup>\*</sup>For a fuller discussion of this whole subject see "The Teaching of English" and "Arguments Pro and Con," in Chapter Fifteen.

and one in which he had no peer, was the application and development of the principles of self-support in all the works of education and evangelization. The people, however poor, must support their institutions of every kind. It required great nerve to apply and enforce this principle among a people so poor, so oppressed, so unused to do anything for themselves, and so destitute of what we consider the comforts of life. But he was right. And he proved so clearly that the success of the evangelical work depended upon the application of this principle, that he became its apostle. He proclaimed it. He preached it on all occasions. He demanded of missionaries that they should adopt this principle as the governing one of all their measures. This they were often slow to do; doubtless, in some cases, too slow.

But their work had been established under very different circumstances. The first converts in the Ottoman Empire were often imprisoned and cruelly beaten. Sometimes they were ejected from their own shops and houses, and their property destroyed. It was thus absolutely necessary to relieve such by immediate and energetic [but temporary] measures, in order ts save the imperilled lives which their persecutors hoped would perish under the weight of persecution. Even in a single night, thirty evangelicals were once driven from their homes, at about 9:00 o'clock-an hour after the oriental bed-time-out into the streets of Galata; their persecutors intending that they should have no refuge, but the awful police prisons, among imprisoned robbers, thieves, and murderers. But swift relief saved them; but it came from without.

The first churches in the Western Turkey field originated in circumstances that made the idea of self-support [quite as soon as Mr. Wheeler expected it] absurd. There was grand endurance, and the quiet taking the loss of all things for Christ's sake, out of which these first churches sprung. And, but for this history, no church in Harpoot could have been formed; and Mr. Wheeler's western brother was intimately associated with two churches that became self-supporting before any church in Harpoot.

But it is true that, generally, the brethren in the western field, when the poor churches came out of great tribulation into freedom, were not so decided for self-support as they should have been. They needed the inspiriting, preaching and example of this apostle of self-support; and the whole missionary world has been inspired by it. In this direction, his life has been of priceless value to the missionaries of the Church of Christ throughout the world.

But he also received, as well as gave. For his principle of vernacular education and his entire exclusion of English, were given up [sooner than he had expected;] and gradually, step by step, as the force of things demanded it, the whole system of the western brother was adopted; not from him, but from the force of circumstances [which meanwhile had changed very materially\*]. And so the East and the West met together. And in view of what had been accomplished, under impossible difficulties, the two Maine boys with whitened beards could say together; "We give thanks, O Lord God Almighty,

<sup>\*</sup>See Chapter Fifteen.

which art, and wast, and is to come: because thou hast taken to theethy great power, and hast reigned!"

I have written the above in regard to Mr. Wheeler, without any knowledge of the book, to which it stands as introduction.†

CYRUS HAMLIN.

Lexington, March, 1899.

<sup>†</sup>Nor did these two good and great men, though such true friends, ever fully "know" and understand each other. But this only makes their many points of agreement and sympathy all the more significant; for both were mighty pioneers, working slowly from different points of view toward the same great central truths.



### TABLE OF CONTENTS.

#### CHAPTERS I TO V.—INTRODUCTORY.

Mr. Wheeler's boyhood and college life. Experiences as a young teacher. Finding a wife. Studying for the ministry. His philosophy of life. Pastorate at Warren, Maine. Reasons for not going abroad. The young pastor at work. The slavery question. Pastoral calls. Setting others to work. Decides to go to Turkey. A mother's advice. Difficulties in the way. Goodbye to America. Arrival in Turkey.

### CHAPTER VI.

# DECIDING WHAT TO DO; AND HOW TO DO IT.

Choosing a field. How far to let others choose for you. Proper regard for health. Going to Harpoot. Beauties of nature. Blessings in disguise. Reasons for not preaching to Mohammedans. Helps in learning the language. Importance of touring, or itinerating. The missionary as explorer. The missionary as friendly visitor. Shall the missionary sell books? Teaching men how to read. Four ways of preaching. Benefits of persecution. Shall we punish evil doers.

#### CHAPTER VII.

#### THE MISSIONARY'S CREED.

Importance of having a right creed, and using it wisely. The Bible, and how to use it. Lessons from nature and experience. Depravity. Man's need of a Savior. Christ our friend. Love for one's neighbor. Prayer. Future life. Future punishment. Success and failure.

#### CHAPTER VIII.

# THE MISSIONARY'S CHARACTER AND THE LESSONS IT TEACHES.

Clearness of perception and ways of increasing it. Definiteness of purpose. Practicalness and how to keep it. Wisdom, and how to get it. Longing to do right. Courage. Humility; normal and abnormal. Self-reliance. Perplexity. Perseverance. Hopefulness, and how to renew it. A heart full of love, love that makes men patient, Finding the bright side, and speaking of it. Forgetting one's self. A longing to save soils; or a special liking for one's work. Need of business ability. Need of traveling secretaries or superintendents. Ability to lead. Home life. Faults.

#### CHAPTER IX.

#### LESSONS FROM EXPERIENCE.

Changing one's mind. Winning men by example. Importance of studying character more closely. How to deal with prejudice. How to make discussion profitable. How to distinguish essentials from non-essentials. Importance of preaching a positive gospel. Not rules but principles. The importance of reaching leading minds; and how to do it. How much touring shall we do? And how large a district shall we cover? Not having enough outstations or preaching centers. How many missionaries should there be at each station? Too few at some stations; too many at others. Four stages of missionary work.

#### CHAPTER X.

# PLANTING CHURCHES; AND TEACHING THEM HOW TO WORK.

Planting churches. Conditions of church membership. Local and union churches. Pastorless churches. Self-supporting churches. Self-governing churches. Large and small churches. Teaching churches how to work. Native home missionary societies. Native foreign missionary societies. Ecclesiastical organizations. Coöperation of native and foreign workers—formal and informal; its benefits and dangers.

#### CHAPTER XI.

# NATIVE PASTORS AND HELPERS; AND HOW TO TRAIN THEM.

How many native helpers shall we have? How to get the best men. What to teach them. How much to teach them. How long to teach them. The

student after graduation. The location and number of missionary seminaries, or theological schools.

#### CHAPTER XII.

# SELF-SUPPORTING CHURCHES; OR THE PROPER USE OF MONEY.

Bearing one another's burdens. Bearing each his own burden. "But the people are too poor." "But can't they give one day's work a year?" "And can't they give two?" and so on. Reasons why even the poorest should be asked to give something, in work or money. How soon can a self-helping church be formed? How soon may such a church be ordinarily expected to become self-supporting. To whom should mission grants be made? Should the churches have a common treasury? Making all grants conditional? How to circulate a subscription paper successfully. Building churches, schools and parsonages; and how to pay for them. How to deal with churches already formed on a wrong financial basis.

#### CHAPTER XIII.

# SELF-SUPPORT CONTINUED; A FEW MORE IMPORTANT QUESTIONS ANSWERED.

Paying too high salaries. How to tell whether a salary is too high. Why pay any salary at all? Relying too much on unpaid workers. When should medical aid be free? and when not? Why not give books and tracts free? Helping support students, male and female? when wise and when not? About orphanages. About helping the poor in general.

### CHAPTER XIV.

# SELF-SUPPORT CONCLUDED; A STILL LARGER OUTLOOK.

The privilege of giving. A blessing lost and found. Giving too much and not enough; and where to draw the line. In partnership with God.—Hard times in 1861; and what came of it. Giving more and more gladly. Boarding round and swapping labor. How soon shall new comers be asked to give? and why? Retrenchment and how to face it. Being grateful for hard times. How to deal with unsuccessful stations. Annual meeting majorities. How to make American donors more enthusiastic. Special contributions so-called. Statistics of self-support at Harpoot since 1861. A very cheering glance at other missions (covering a period of nine years). A comparison of different boards.—A few last words: as to misunderstandings and abuse; as to the need of pruning; as to the need of more definite comparative statistics, covering a period of years; and as to the need of expert financiers, with more or less veto power.

#### CHAPTER XV.

# FOUNDING COLLEGES: ITS BENEFITS AND DANGERS.

Religion and education, how related. Importance of common schools. How to get the best native teachers. When to stop stuffing the memory. A true philosophy of education. When to found a college. Should it have an endowment? and why? Pressing self.support. Why not make the schools all free? Ways of developing character. Bible classes; and how to make them interesting. Helping pupils one by one. How to prevent rationalism. College discipline and choice of trustees. Lessons in energy and accuracy. Experiments in industrial education. Lessons in thinking. A new way of awarding prizes. Proper limits of industrial education. The children's corner. The teaching of English. The American fever. Going to Europe or America for an education. Raising up ministers. Training Christian laymen. Educating the public. Mr. Wheeler as an educator. A look into the future.

#### CHAPTER XVI.

#### A GLANCE AT FEMALE EDUCATION.

General Remarks. Learning to pray. Learning to read. Training preachers' wives. Training mothers. Training teachers. Opening the doors still wider. Becoming a college. Religious influences. Kindergarten work in Turkey and Japan. An important word as to money matters. House to house visitation.

# CHAPTERS XVII AND XVIII. GROWING OLD; AND GOING HOME.

The blessings of old age. The lessons of old age. The massacres of 1895. Final return to America. Meaning of these massacres. Across the ocean. Last days in America. The lesson of this life.

#### APPENDIX.

Memorial address by Rev. James L. Barton.—Memorial services held in Harpoot. A tribute from the Warren church, forty years after Mr. Wheeler left it.

#### ALSO A VERY FULL INDEX.

### CHAPTER I.

### MR. WHEELER'S BOYHOOD AND COL-LEGE LIFE.

[As will be seen by an examination of the Table of Contents, the first five chapters of this book and the last two (or about one-eighth of the whole) are simply biographical; while chapters six to sixteen (or seven-eighths of the whole) are devoted almost exclusively to a study of Dr. Wheeler's Ways of Doing Missionary Work, which is of course the more important part of the book.—We hope then that most of our readers will turn at once to Chapter Six and read the story of Dr. Wheeler's manhood before they do that of his boyhood and youth; leaving the earlier chapters for that narrower circle of personal friends to whom even a man's boyhood is full of interest and significance; because they have already known and seen and loved the man himself personally and intimately.]

Crosby Wheeler, afterwards named Crosby Howard Wheeler, by one of his college classmates, was born in the little town of Hampden, Maine, September 8, 1823, on the banks of the beautiful Penobscot; his grandfather Wheeler having been a general in the Revolutionary army, and one of the earliest settlers of the town where Crosby was born.

His father, Joel Wheeler, was a man of shrewdness and ability, both in business and in the reading of character; and his boy inherited many of his best traits, and was always proud of them; and yet it was his mother who left the deepest impression on his character and life; for she was an earnest, far-seeing Christian; but the father was not. With this dear mother he went willingly to prayer-meeting and

monthly concert, even though the boys on the street jeered at him, saying, "You are tied to your mother's apron strings," For fortunately that mother had so mingled gentleness, fairness and authority, that her boy really thought that she knew best. And wherever Crosby went, his mother's influence went with him; and mother always knew just where her boy was going, for he never went without her approval.

And so, it came to pass that though the boy's father kept the village tavern, and often left the boy in charge, he never knew the different kinds of liquor except by their looks and smell and the names on the bottles; and a time came when, though still a boy, he flatly refused to sell another drop; for he felt that prayer and liquor selling could no longer go hand in hand. And his father was kind and shrewd enough not to try to force the issue; though it meant a serious loss in his business as hotel keeper.

It was in boyhood too, that Mr. Wheeler's conscious Christian life began, the circumstances being somewhat as follows:—Crosby had been very sick, so sick that the papers of a neighboring town reported him as dead. But instead of being dead, he was busily preparing for life. Yet it seemed to him that he was alone in the world; and he could not realize that God is love. Then it was that he remembered his mother's teachings and experience, and sought the Saviour who had so often helped her; and Jesus did indeed open his eyes and show him the Father; and from that time on, even to his dying day, his love for God and man grew steadily stronger and more tender, even though he was forced at times,

like David of old, to be a man of war, and like Jesus himself, to rebuke severely some of those whom he loved best.

It was at this time that he formed the acquaintance of the Rev. Benjamin Tappan, D. D., and learned in Dr. Tappan's study and prayer meeting, and from his daily life, some of the sweet truths which he was later on to take to foreign lands; for the pastor loved the boy, and understood him; and, even when he hid behind the post in prayer meetings, would often find him out, and give him something to do for the Saviour he was learning to love so greatly. And so, through a long and eventful life, Crosby and Crosby's children learned to look up to Dr. Tappan as a little better than most men, and as a sort of father and pastor, wherever they might go.

That this boy of whom we are writing was also a student, our readers will easily guess; and no one will be surprised to know that as a small boy he chose a picture book in preference to a pair of shoes, though his fun-loving father afterwards gave him both; nor will they wonder that he often studied by the light of an open pine-knot fire, when he could not afford to buy a tallow candle. For Crosby loved study; and promotions came to him in quick succession; since he not only learned his own lessons, but also listened closely to much of what was said in higher classes, especially in mathematics, which he dearly loved.

And so it came to pass that the tall, pale-faced boy was ere long chosen assistant teacher in the school where he was himself a pupil; and with the help of his pastor, Dr. Tappan, was able to help support the family and still enter the Freshman class of Bowdoin College in 1843.

Here he soon came to be known as an earnest, active Christian, a friend and adviser of those who were in trouble, and a successful opponent of hazing and all sorts of college meanness and ungentlemanliness; and even consented once to take a leading part in resisting the powers that be, when he felt that they had greatly wronged the students in some disputed point.

For such resistance some of his teachers never forgave him, believing in the divine right of teachers and parents to be obeyed, whether right or wrong. But others, more manly, admitted the students' right to protest, and were more careful next time there was friction to talk the matter over frankly with the students, instead of trying to straighten it all out by a mere blind use, or rather misuse, of mere authority.

Yet while such dramatic incidents as these are the ones that in after years stand out most strikingly, the most significant part of college life is deeper and quieter. For it was at the saw-horse and the saw-mill; in the class-room and at the boarding club table, and above all in the silence of his own room that this young man was learning to commune with God and with his fellow men. For no true man is ever really alone; but, wherever he may be, is learning or else imparting something that will help to make life richer and better.

And so it happened that in college and in vacation school, in spending money and in earning money, in learning and in teaching, alike, the work of growth went on; and even "half-mast pants" and dead languages were among the forces that helped to shape him for his future life. For to him all learning and all experiences were only a means to an end; that end being to make life better; or as he loved to state it, in the words of the catechism, "To glorify God and enjoy Him forever."

### CHAPTER II.

#### EXPERIENCES AS A YOUNG TEACHER.

During the last term of his senior year, though still continuing his college work, Mr. Wheeler took charge of a large fitting school at Litchfield, Maine, attended by pupils of all ages from twelve to twenty-five. Here he was so successful in arousing enthusiasm, that one of the classes which he fitted for college, came back and spent their Freshman year at the Institute; though this compelled their labor-loving teacher to have classes from six in the morning till nine at night. Surely such overwork was not wise; and yet enthusiasm, even at high cost, is better than that littleness of soul into which many a man has fallen in his eagerness to "take good care of his physical health." And though we are glad that in later years Mr. Wheeler learned to take better care of his health, we cannot but be proud of the man who could arouse such enthusiasm as this.

Speaking of this period in his life a pupil writes: His scholars both loved and feared him; for he took much interest in their welfare, but was also very strict: and would not tolerate laziness or carelessness, feeling that it was better for a pupil to leave school, if need be, rather than go on poisoning his own life and the whole school by deliberate and persistent carelessness. I well remember how he once made our class in Latin Grammar sit in their seats all through recess, because of a poorly learned lesson;—and these were not mere boys and girls, but young men and women, most of them from eighteen to twenty-five years of age. Yet most of his pupils felt that he rebuked them for their good, and soon caught his enthusiasm, and entered heartily into his plans for the improvement of the school.

One case in particular I well remember; that of a boy who was so lazy he would not study, and so hot tempered as to be a continual source of trouble in the school. Finally, all other means failing, the teacher took him to a neighboring barn and whipped him soundly; the result being that the boy became one of the most industrious, cheery and kindly pupils in the whole school!

Another pupil was the mate of a ship, who wished to spend a few months in study, and among other things to take up navigation, of which he already knew the routine rules but not the theory. The busy teacher had never studied navigation; but instead of saying so, and excusing himself, he simply bought a book and kept ahead of his pupil; though on one occasion it took him all night to work out a problem which happened to be exceptionally diffi-Thus was he slowly fitting for a life in which there would be many hard and perplexing problems to be solved. For goodness alone never made a successful missionary, and never will; "sanctified common-sense,"\* pluck and originality being just as necessary for a good missionary, as for a good leader and organizer in any other kind of work.

But great reformers and teachers need homes and helpmeets, even if Bacon is foolish enough to deny

<sup>\*</sup>A favorite saying of Dr. Wheeler's.

it;\* and so it is pleasant to know that here in Litchfield Mr. Wheeler first met the one who, through a long and happy life, made home for him, a home in which he could rest and grow strong, when the burdens of public life threatened to be too heavy, or were in danger of making his life too one-sided. For the strongest men are the ones who most need homes; and a true home life only deepens a man's love for the world outside.

But who was it that so be witched the young teacher? It was a silent, thoughtful girl, timid, but plucky, who sat with others on that Latin bench, of which we have spoken, and it was the way in which she once apologized in a Spanish class for being unprepared that first made the young teacher think her different from other girls, and better suited to help him in the larger life-work on which he was even then slowly And for nearly fifty years from that day on, my father found in Susan Anna Brookings, and Susan Anna Wheeler, a source of strength and inspiration, which years of Christian growth and service, side by side, only made tenderer and deeper. they learned more and more to agree, even in the things where they had lovingly "agreed to disagree."

And though they were not perfect, either of them, they were "going on toward perfection;" and a growing home is always a lovely home. For both were ever eager to be true, and both had learned to pray; and so their home became a "house of prayer"; and

<sup>\*</sup>In his essay on Marriage.

# this it was that made and kept it pure and helpful; for even love is weak without God's help.\*

<sup>\*</sup>It is pleasant to remember that it was this good wife's zeal for missions that years after, aided by her brother, Hon. W. W. Brookings, opened the way for Joseph Ward to come to Yankton; and so led on to the founding of Yankton College, in South Dakota; while she herself took part in founding another college eight thousand miles away in Turkey.—Surely a pleasant link between the work of home and foreign missions which time is slowly bringing into such close and many-sided bonds of likeness and of love.

### CHAPTER III.

#### STUDYING FOR THE MINISTRY.

After spending a little more than two years at Litchfield, Mr. Wheeler entered the Theological Seminary at Bangor, Maine, in the fall of 1849. But as we have already seen, he had been working too hard; and for a while his seminary course was darkened by a fear that he had entered God's ministry uncalled. But good old Dr. Pond, professor of theology, advised him to be a little more careful of his health, and spend more time in resting; telling him the story of a man who found in the potato field the hope which he had lost in his study.-And rest did once more bring back the Christian hopefulness which too much study had dimmed; though all through his life he was at times tempted to overwork, and overwork sooner or later always brought on depression. But even to the last, humble, honest rest would again restore the balance, though it could not always repair the wasted nerves; for even when God overrules our folly for good he does not wholly remove the pain till its mission of helpfulness is accomplished.

At about this time the lady who had charge of the Students' Home connected with the Seminary, was

obliged to leave, and Mr. Wheeler's mother was asked to come from Hampden and take the place. This gave him a chance to spend three more years at home with the mother whom he so much loved, and who had done so much for him in years gone by. For it was beautiful to see the love between these two, so tender and thoughtful, both at home and when they went abroad. And not only did Mother care for his health and clothes and make him rest and "be good;" but even his sermons were often read aloud to her for criticism and approval.

### HIS PHILOSOPHY OF LIFE.

For right here comes in a peculiarity of the man; it was not abstract doctrines which he talked over with his mother and wife, it was sermons and pastoral problems;—What shall I do? and What shall I say? and not What shall I believe? or How shall I prove it? For he felt that the more important truths of life were very simple (more simple in fact than they really are) and the only perplexing question in his mind was how to get men to apply them.

But while he thought too lightly of any attempt to look more fully into the philosophy of life and truth,—feeling that the speculative method was worthless, and the inductive method too vast and dangerous to deserve his praise,—it still is true that right at this very point lay one of the strongest traits of his whole life; for, in his passionate eagerness to help in Applying Truth To Daily Life, he became,—in spite of his fear of philosophy,—one of the founders, or rather great developers, of a new

and better philosophy of missions. And at the very time when he was solemnly warning others against the dangers of philosophizing, and calling it useless and unpractical, he was setting them an example of true and really practical philosophizing which is destined to leave its mark, not only on foreign missions, but on the schools and churches of his native land as well.

For the world is changing, for better and for worse; and the tests which he applied in sifting things, both old and new, will, in slightly altered forms, throw much new light on some of the more perplexing problems of our own church life, and of that larger social and educational life of which the church is but a part, though an important one.

# CHAPTER IV.

# PASTORATE AT WARREN, MAINE.

Thus three more years passed by; and in 1852, at the age of twenty-nine, we find him ready for a new form of ministry, namely that of preaching the gospel of Christ to lost and lonely men. Yet even here two roads divide; for some devote themselves chiefly to sacred oratory and some chiefly to pastoral work; very few clergymen ever really excelling in both. For a really first-class pastor is seldom a very oratorical speaker; though he may be an earnest and helpful talker.

Of these two paths our readers can easily guess which one it was that Crosby Wheeler chose;—it was that of simple pastoral work, his conception of pastoral work being, not simply pleasant social calls, but definite attempts in public and private to rouse his people to more earnest and more definite work for Christ, as individuals and as a church.\*

29

<sup>\*</sup>But he worked very quietly; and 'slow and sure' was his motto in getting started, though not in execution. Hence it is a curiously interesting fact that to some who knew him in these early years only as a faithful and quiet but energetic worker, his wide grasp of truth and evident power over men later on in life was a great surprise. For though brilliancy generally matures early; history shows that genuine insight, in its larger and deeper forms is for the most part a plant of much slower growth, and seldom matures till later on in life.

With this aim in view he accepted a call to the pastorate of the Second Congregational church of Warren, Maine, the First Church having gone over to Unitarianism a good many years before; and here he remained till the time of his departure for Turkey in 1857. And near here, at Woolwich, Maine,—on the 27th of December, 1852—he was united in marriage to Susan Anna Brookings, of whom we have already spoken, and who for forty-four years stood by his side as a helpmeet indeed and a true fellowworker in God's vineyard.

Then two days later came the ordination services, in which the young pastor claimed that his wife had a part, as truly as he; for he believed that they were really joint pastors of God's flock, though his part of the work might be a little more public than hers. And thus began a pastorate which was to further fit them for a still wider field abroad.

## REASONS FOR NOT GOING ABROAD.

Even then they loved the foreign field, but they did not feel that it would be right for them to think of entering it; though later on God's providence called them to the very work for which they were not fitted then.

And oh how often would it be better for us, if we were thus willing to wait God's time; for there is little doubt but what their whole future usefulness would have been lessened had they gone abroad too soon. For though we would by no means assert that no one should go abroad till they have had experience in a home pastorate, we certainly can affirm

that no one, not even the most consecrated, should go till God's Spirit very plainly whispers "Go" and "Go now."

#### THE YOUNG PASTOR AT WORK.

But to come back to Warren, where the young pastor and his wife were to spend the next four years, we find ourselves in a prosperous New England town of about two thousand inhabitants, among whom were a goodly number of ship owners, land owners, lawyers, doctors, retired merchants and well to do farmers; but not as many poor people as there are in most towns. So that the atmosphere of the town, though exceptionally thoughtful, was also more conservative than most towns, and sermons that would draw out from one good brother a hearty "God bless you" and a warm shake of the hand, would make another brother come forward with just as emphatic and plain-spoken a rebuke; and,—as often happens in this strange world of ours-those who had thought the matter out most carelessly, or else been most influenced by mere unconscious prejudice, were often the most severe and persistent in their condemnation.

But the young pastor could bear even undeserved rebuke patiently, so long as it did not take the form of positive interference with what he felt to be his duty; and in the lives of even his most short-sighted critics he could generally see some traits that were true and lovely, and in his own teachings and doings they too could see so much of truth and sincerity that the pastor's influence steadily increased;—so that foreign missions and anti-slavery, Christian giv-

ing and Christian voting, home missions for those who never come to church, and more church work for those who do,—were among the causes that in those four years gained ground and prospered in that quiet pastorate; though the pastor and his wife worked very quietly and were seldom heard denouncing the evils of their times.

For among reformers of equal ability and earnestness, the least pugnacious ones are generally the ones who really do most good; even though some good men may teach the contrary: and even in Mr. Wheeler's later life it was, for the most part, the terrible plainness of his rebukes, rather than their needless frequency or persistency, that made him such a terror to evil doers, and to good men when they too got to thinking themselves or their church or their methods infallible, and so were unwilling to listen in a truth-loving spirit to friendly criticism.

Then if the rebuke seemed to have done no good he would leave them to repent in solitude; while for the penitent ones there would break forth a flood of tenderness, and a host of inspiring hints and helps which made growth easier, and proved that even the occasional rebuke had come from a heart that was full of love.

# THE SLAVERY QUESTION.

But one of the instances in those early years in which he did speak out plainly and forcibly, though not very often, is of such great interest that we cannot refrain from mentioning it here,—namely, the slavery question.— For strange to say this was still

one of the unsettled issues of the day,—the Fugitive Slave Law, in its new and more stringent form, having just given to the debate an added bitterness in little minds and an added earnestness and urgency in great ones. And many good men, both in and out of congress, were on the wrong side of the question; some from cowardice, some from timidity, some from short-sightedness and some from selfishness.

For a lurking selfishness sometimes finds room even in the hearts of men whose better life justifies us in calling them good, though strangely blind and inconsistent. And so men were perplexed and tempted; and many good men allowed themselves to vote and talk on the pro-slavery side of the question, attributing to poor health and indigestion and the devil the prickings of conscience and the leadings of God, from which they could not escape. For conscience never argues with a man, and can be easily ignored; though it can never be silenced.

And so the battle of principles went on; and even in Warren, Maine, way down in Puritan New England, pro-slavery sentiments were exceedingly strong.

But could the young pastor do any thing? Was it his duty to take sides? Yes, so soon as he saw clearly which way was right; but no sooner. For the pulpit which refuses to touch political issues, in which there is a clearly recognizable right and wrong, does by so doing, simply doom itself to degradation and powerlessness.

And so it came about that on a certain fast day (in 1853 I believe it was) the young pastor stood up

in his pulpit, and, using the words of Isaiah, told his people that they ought to "loose the bands of wickedness, undo the heavy burdens and let the oppressed go free"; though freely admitting that the problem could not be worked out quite as easily as some extreme abolitionists would claim. For he believed that even in fighting slavery, firmness should not be mingled with bitterness and haste.

The pastor realized that this sermon might cost him his pulpit, and told his wife so before he delivered it; and great indeed was the tempest of mingled joy and wrath that it stirred. But many pro-slavery men were in their hearts anti-slavery; and even the real friends of slavery had to admit that their pastor was not a blind abolitionist, even though he was an abolitionist; and so in Warren, as in thousands of other towns in this great land, the cause of right gained ground more and more rapidly—though cowardly concessions in congress, and the unnecessary bitterness of many anti-slavery workers outside made inevitable that final bloody conflict which wiser leadership in congress and out of congress might, and probably would have prevented.

# PASTORAL CALLS.

But though the pastor could thus plead and rebuke in public, this quiet little pastorate, was more especially notable for many quieter experiences, which equally revealed the man and his conception of pastoral work. For even on wash-day he would rise early and help his own wife with the wash, and then hurry out to catch others at their back doors and in their workday clothes, that he might talk over the problems of life more freely, and might get more light on some problems of self-improvement and town-improvement which it is hard to discuss profitably in a parlor, or with fine clothes on.

Then too he often took his wife with him when he went out calling and often talked religion, — not because he was a pastor and thought he ought to do it,—but because he was so enthusiastic over it that he could not help doing it. And you will always find that many who ordinarily steer clear of religious conversation, like to hear such a man talk of his favorite theme; for his religion is apt to be simple and cheering, while that of other good men only irritates and perplexes them.

But though religion was sure to get in somehow, warm and bright, it was often "Elder Wheeler's" pleasant face and quick retorts in other lines that made him welcome, even where his ministerial hat and coat would have almost shut the door in his face; and some people who thought ministers great loafers, and ministerial work very easy, concluded that even ministers sometimes work hard, and do work just as well worth doing as that of doctors, lawyers and farmers.

And how good it is to know that all over this broad land there are such house to house workers for God, even though some of them are not as successful and wise as they might be. For pastoral work is not as easy as it seems; and a mere vague, general wish to do good will never make a successful pastor; neither will mere brains and learning; for to the warm and

tender heart and well stored memory, there must be added a long and careful and sympathetic study of human nature, as seen in close and loving contact with men, women and children,—and this some so-called ministers sadly lack.

#### SETTING OTHERS TO WORK.

But the most successful pastors are not *simply* pastors, advising and uplifting individuals by their own personal efforts; they are also leaders and organizers; who know how to set other men to work, simply inspiring and superintending them, and thus accomplish vastly more work than they themselves could ever do alone, without this host of underleaders and fellow workers.

Such also is the ideal missionary — and even the un-ideal missionary, if he has a clear conception of the way in which the most good can be accomplished; and it is interesting to see how in this home pastorate the instincts of leadership, which so strongly marked Mr. Wheeler's later life, were beginning to show themselves. To illustrate this, one instance will suffice.

The Bible Society had sent one of its agents to canvass the town. But, No, said Mr. Wheeler, we who know the town can do this work better than you can, and can find a blessing in doing it. And so the matter was laid before the two evangelical churches of the place, Baptist and Congregational; and right in one of the busiest seasons of the year enough horses and buggies and canvassers were found to make a canvass of the whole town, and of all the re-

gion round,—the two pastors superintending the work and also going out together, in the same carriage, to take a hand in the canvass and make pastoral calls. Thus was the young pastor fitting for a still wider Bible distribution, and for the longer and more romantic and dangerous tours, to which he was to devote so large a part of his time and strength for the next twenty years of his life.

# CHAPTER V.

# DEPARTURE FOR TURKEY.

But even in the humblest and most self-distrusting men success in one kind of work often reveals a fitness for some more difficult task, to which the voice of duty soon after calls them; and thus was it that Mr. Wheeler now felt that he ought probably to enter the foreign mission field.

He had long loved the foreign work, had long read of it and prayed for it, and when in college and in the seminary had longed to go in person; but the way had not been open and the clear and final call, "Go Now" had not yet come. And though he did not now feel any better fitted for missionary work than he had felt before, for he was by nature selfdistrusting, - at times morbidly so, - yet there had grown up in his soul a more and more definite idea of the importance of foreign missionary work, and of what it was to be a foreign missionary; and he began to feel that perhaps he ought to give his life to that great but difficult work, knowing that many, who could not or would not go abroad, would gladly take up the work at home, which he expected to lay down. 38

But would his wife approve? Yes, for even in girlhood she had dreamed of missionary work, and wished that her tather would give all his money to missions! and now that the question came, Will you give yourself instead? she was ready to do so, if duty clearly called. And yet she advised her husband to go and talk the matter all over with his widowed mother before deciding. And so he left home one morning to visit that other home, where he had spent so many happy years. For wherever an honored mother lives is always home, even when you yourself have never lived there. And walking in just before noon he told his surprised mother the object of his visit.

That her heart was glad I doubt not, for she had long secretly hoped that her son might some day be called to this great work. But there was also pain, and a deep and crushing sense of the greatness and difficulty of the work on which her son proposed to enter. So that all she said was, "Let us make this a day of fasting and prayer, and not decide till evening." And in silence and alone mother and son each sought for help, till finally at evening the mother put her message into words, simple but sweet: "My son, you better go"; laying her only son thus gladly on God's altar, though undoubtedly with an aching heart. For sometimes the things we most long to do, and are most blessed in doing, cost our weaker natures a vast amount of pain.

But oh how richly she was rewarded. For she lived to see her son a leader and teacher and helper of men in many lands; and, years after, on her dying bed, she sent this message to him; "Tell Crosby that God gave me but one boy, — an only son, — and it is the happiest thought of my dying hour that he is a missionary."

And yet, in looking back over the years to that sacred scene, and to all that came after, we cannot but feel that mother and son would both have found life's burdens lighter, and its harvest home even richer, had they but learned to fight life's battles a little less silently than they did on that eventful day of prayer. For God meant that even in our greatest conflicts we should if possible get some help from human friends, sitting silent, or almost silent, by our side, or where we can easily and often call them in to help; and prayer was never meant to take the place of human help, but simply to supplement and complete it.

#### DIFFICULTIES.

And yet the decisions of that day of fasting and of prayer were right, even if the soul conflict had been greater than it need have been; and the son went back to Warren fixed in his purpose to go as a foreign missionary, if the mission board would accept him; and ere long he had been accepted as a missionary of the A. B. C. F. M.\* and appointed to Turkey.

<sup>\*</sup>This society, "The American Board of Commissioners for Foreign Missions," represented at that time only the Congregational and New School Presbyterian churches of America; but was first formed at a time when no other foreign missionary society existed on this western continent; hence its quaintly far reaching name. Hereafter we shall speak of it simply as "The Board" or the "American Board."

But there were rough places to be crossed by the young pastor and his wife, even before they reached the wild Atlantic, and the rough mountain roads of Turkey. For first of all the church for which they had worked so lovingly declared that they ought not to go; those that loved them most using the arguments of affection which it is so hard to resist; while others,—who honored and admired their pastor, though they did not understand him,—said more harshly that he had no right to leave a field where God had given him so much influence. But he showed them that even in a foreign land he could still help them and they help him; and that the call of duty brings only blessing to those who heed it.\*

So at last they sadly consented to the calling of a council for the dissolution of the pastoral relation; and on the first of July, 1856, the sweet toned bell of the village church announced that the council had met, and that the pastor with his church's consent, was to be promoted to a higher, but more difficult field of work.

But, all through the years that followed, that pastor and his wife felt that those four quiet years at Warren were among the most eventful of their lives; for there they gained a deeper insight into human nature, a clearer conception of what a church should be, and a deeper, larger sympathy for the home churches and pastors—whose work is in some ways so much easier, and in some ways so much harder than that of a foreign missionary.

<sup>\*</sup>See Tribute from Warren Church, Forty Years after Mr. Wheeler Left It. (In Appendix.)

Here too they learned how much of self-sacrifice and economizing an average contribution to foreign missions represents; and so were doubly anxious to be prudent and wise in spending the churches' money in foreign lands.

But a kind Providence permitted still other delays. For soon after his resignation of the pastorate, his only child, a little girl of three summers, was taken seriously ill, hovering for a long time at death's door; and then his wife was attacked with a malignant form of typhoid fever, which left her an apparent wreck; so that some thoughtless critics said that it was a judgment on them for thinking of going out as foreign missionaries! And a council of physicians said that, even if Mrs. Wheeler rallied, she would probably be an invalid for life.

But not so thought the brave wife; for even in her delirium she said "I shall not die." While the old black nurse who risked her life to take care of her was so beautifully sure that she would get well, that the dear pastor's wife learned from her an added lesson of trust; and also learned better than ever before to detect true loveliness in places where an untrained Anglo-Saxon eye finds it at first hard to recognize.

# GOOD-BYE TO AMERICA.

But at last a day came when the sick one could say to her husband, "I went almost to the gates of heaven; but God said: 'Your work is not yet done; go back.'" And later on a day came when the dear wife could be taken home to "Mother's;" that the

last days before leaving for Turkey might be spent at home; all of them feeling that this might be the last time that they would ever be together on earth.

The days passed quickly by; the last evening at home came and went; and then the last night (spent in battling with the croup and with fears that little Emily might have to go to a better land than Turkey;) and then the silent breakfast, almost untouched, and last of all the goodbye. But this we must not describe, only to say that the brave mother sent her only son away without a tear; for she believed in God and in a home above, and had thought of them so often and so lovingly that now her heart was comforted and made strong, even in a moment so full of pain.

A few days later, on the fifth of January, 1857, the Henry Hill sailed out of Boston harbor, bound for Smyrna, and bearing a precious cargo of eleven missionaries\*——and a lot of New England rum.

But plus four and minus three makes only plus one. Surely then it is not strange that even missions are sometimes unsuccessful. And yet, in spite of rum, and in spite of mistakes, both at home and abroad, missions are a success; and a blessing to other lands and to the church at home. Let us thank God for this; and then go on to make them better; if we can.

<sup>\*</sup>The missionaries were: Mr. and Mrs. Jackson Coffing, Mr. and Mrs. Chas. F. Morse, Mr. and Mrs. George H. White, Mr. and Mrs. O. W. Winchester, Miss Dodd and Mr. and Mrs. Wheeler. I need hardly add that ocean steamers were then considered too costly for missionaries, and even passenger ships for Turkey were rare; so that missionaries had to take what they could get.

The voyage was a rough and stormy one; but these eleven Jonahs were light of heart, for they were flying to duty, not from it; and like most missionaries could enjoy a hearty laugh even in Neptune's troublous realms.

Here too were formed some friendships which were a source of strength and comfort e'en down to old age; for missionary friendships, once well formed, are apt to be very lasting,—so deep and so absorbing are the themes about which such friendships center.

#### ARRIVAL IN TURKEY.

Thus for sixty days they talked and laughed and prayed together, and often sang together the songs of Zion and of home, till at last Smyrna was reached, and they were soon parted, each to go to a different field, though all working for the same Master.

But we must go with the three whose fortunes we have set out to follow: namely; Rev. C. H. Wheeler, "missionary," Mrs. S. A. Wheeler, "assistant missionary," and a little girl, of whom the printed records make no mention at all. But following the truer lead of common folk, both at home and abroad, we will think and speak of them as *two* missionaries;\*—and their little girl, Emily, we will call an "assistant missionary"; for such she surely was; as are all who help to make the missionary's home life brighter and more intelligible to the people among whom he lives.

<sup>\*</sup>Though, for statistical purposes, a further division into "male missionaries," "unmarried ladies," married ladies, etc., is of course necessary.

First of all our travelers went to Constantinople; and thence to Trebizond, on the Black Sea, where they were to spend two months, in studying the language and awaiting further instructions from the Annual Meeting of the Mission, which would meet in May. Here we find Mr. Wheeler's ideas of missionary policy developing rapidly on some points, which his trained eye could see even before he knew the language. For the missionary who cannot correctly read men, even before he reads their language, is surely doomed to littleness and failure; unless this power be developed, or rather awakened and trained in him; as it often can be awakened, even where it does not seem at first to exist.

Here, then, in the home of his own sister and brother, Mr. and Mrs. O. P. Allen, we will leave him and his family; while we turn aside to take our first lesson, from his lips and from his example, as to mission policy in general, and How to Choose a Mission Field, in particular.

# CHAPTER VI.

# DECIDING WHAT TO DO; AND HOW TO DO IT.

### CHOOSING A FIELD.

In logical order and in chronological, one of the first questions which a man should answer in deciding whether to be a missionary or not is this: Just what is the object of missionary work? But believing that this question cannot be helpfully answered in a single sentence or paragraph, we shall leave the story of Mr. Wheeler's life to answer it more fully later on; and turn at once to another question, How and why he chose the field he did?— and also take up some hints which he was wont to give to others on this important theme.

First of all, then, he believed that a man should go where he can do most good; and that wherever he can do most good he will be sure to get most good. And so, when at last the fit time came, and he saw clearly that he could do more good abroad than at home, it was with a glad heart that he went, although he dimly knew that it must be a harder field than the one he was leaving.

# LETTING OTHERS CHOOSE FOR YOU.

Secondly, he believed that "every soul should be subject to higher authorities," yes even a free Amer-

ican missionary; and that in his times, as in Paul's, "existing forms of authority were ordained of God," (Rom. 13:1.) Hence he did not believe in saying, "I will go to such and such a place or nowhere;" unless the call to that one spot were a most exceptionally strong and clear one. For he believed that the missionary boards and their chosen agents are likely in most cases to be the ones best posted as to the points where there is the greatest need and the most hopeful opening. Hence when they said, "Would you be willing to go to Harpoot?" he said "Yes"; — though Harpoot was to him at that time one of the least attractive fields in all Turkey, and one to which he had secretly hoped he would not be sent.

## REFUSING TO OBEY.

But though he believed in being "subject to authority," he also realized a little more keenly than most, that those in authority are sometimes badly mistaken in matters of vital importance to the work at large, or to the future usefulness of individual missionaries; and that in such cases it may be the right and duty of one who clearly sees that they are mistaken to resist "the rulers," out of regard to a still higher authority, — namely God's\*.

Hence, when just before appointing him to Harpoot, the mission proposed sending him to another station, "because so many boxes had to be shipped

<sup>\*</sup>Paul, in Romans thirteenth, was discussing the general law of obedience to authority (vs. 1 and 2) and to civil authority in particular (vs. 3 to 6) without mentioning exceptions one way or the other; and even Nero's government was entitled in most matters to such obedience as he advises. But we are discussing the exceptions; rare, but undeniable.

from there to missionaries in various parts of Persia," the young missionary said, 'I shall return to America, if that is all the work you have for me to do; for some local merchant could do that work as well as I, and at far less cost to the American churches.\* Why then should I turn aside from the higher work for which I long, and have so carefully prepared myself—to simply handle boxes?'

## PROPER REGARD FOR ONE'S HEALTH.

Still another ground for which he felt that a missionary would be justified in refusing to go to a field was in cases where a locality was so unhealthy, that the cost in precious lives seems unjustifiably great. For, said he, since there are so many fields white for the harvest, surely it is better to live and work for Christ than to rashly make haste to die for him. Though he never included in this category a man who like Livingstone sacrificed life and health in making an opening where others could work safely later on; and where the opening could never be made in any other way.

He also strongly urged people not to enter a field however "rich in historic memories" it might be, where actual experience has proved the work to be beset with difficulties which make any large results utterly improbable. For, though "even one soul" is justly precious, he felt that the five or ten or one hundred souls, which you might have saved somewhere else, and the one or two or ten churches which you might have helped plant somewhere else, are

<sup>\*</sup>A suggestion afterwards adopted by the mission

certainly just as precious, and likely to count for more in heaven, and in the regeneration of earth, than the "one soul" of which we sometimes hear so much; and just as likely to contain a Paul, a Luther or a Moody.

#### GOING TO HARPOOT.

Harpoot — That name sounds familiar now to many ears; and makes us think of a large and well established work. But when Mr. and Mrs. Allen and Mr. and Mrs. Wheeler started for Harpoot in 1857,\* the place was one of the newest and least known stations of the American Board, where one lone missionary, Mr. Dunmore, who went there only two years before, was working on amid many dangers and much fierce opposition. And in the very letter in which he asked for help, Mr. Dunmore had written, "I may any day be killed like a dog in the streets."

And yet the people were being roused; the very bitterness of their opposition proved it. But was it the opposition of a blind and hopeless selfishness, like Saul's when he persecuted David? or was it a misguided and ignorant love, like that of another Saul (of Tarsus,) when he too persecuted good men? This was no easy question to answer. But still another question troubled the new missionaries as they traveled inland — as to whether even those who had come out as protestants were really such at heart.

For it seemed to them that money had been spent

<sup>\*</sup>To be joined a year later by Rev. H. N. Barnum.

too freely; and many men must have come for the money's sake, rather than the Gospel's. And time proved that *some had*, especially some of those who were counted "leading protestants," and *some* of the paid helpers. Though the too free use of money had done the most harm at a more unexpected point; namely in encouraging a spirit of obstinate littleness and selfishness in the hearts of those who were evidently real truth-seekers, but very ignorant ones. But of this we shall speak more fully later.

But there was a bright side to the picture as well. For Mr. Dunmore's earnest, energetic and loving Christian life, and his vigorous proclamation of Bible truth had made many true friends for the Gospel, and had roused in others a healthy curiosity to know about it. For gospel truth, when proclaimed by a man who loves and lives it, always has power; even when faulty ways of working prevent it from having as much power as it might have had.

But, as we have said, the opposition was fierce; so fierce that the Sivas missionaries strongly advised the new comers not to go any farther. But they felt that duty called them to Harpoot, and so they went; though it was thought best that they should enter the city as quietly as possible; and they did not even dare to send word to Mr. Dunmore that they were coming, lest the news should some how leak out, and a hostile mob should meet them by the way.

Thus, on the last day of July, 1857, did they enter, as quietly as possible, unannounced and unwelcome

(except to a persecuted few) the city which was to be their home for thirty-nine years, and the school where God was to train them for a large and lasting service in his kingdom.

But God was there; and the call of duty had been plain. For they had wisely "tarried in Jerusalem" till it was,—waiting prayerfully, thoughtfully and diligently for the promised power from on high. But now the power had come, or rather the first enduement of it; and they were ready for active work; and their field lay before them.

#### BEAUTIES OF NATURE.

But what was the field? First of all it was Harpoot city and the near villages. For standing on Harpoot hill, and looking to the south, one sees scores of villages nestling in the plain below; till at last the Taurus Mountains, eighteen miles away, complete a picture of rare beauty and loveliness; one on which the tired missionary's eyes must have often gazed, when his soul was almost too full of thoughts which he could not utter. For all of us are poets in our deeper life.

Then, turning to the north, and looking over a more broken country, we see still other villages, and the dark Euphrates twelve miles away — with the dreary, robber-haunted and snow-capped Anti-Taurus in the distance. And when, at certain seasons of the year, this vast and varied scene is haunted with clouds, chasing each other from hill top to hill top, or burying the plain in one vast sheet of beauty, or climbing and hiding even the highest mountain tops,

— then indeed the place becomes unspeakably beautiful.\* For God has many ways of comforting and resting those who need His help; and beautiful scenery is one of the most wonderful of them all.

But the Harpoot field is not limited by these mountains; for among them and beyond them, there are some twenty other cities and hundreds of other villages which must look for their gospel light to the work centering in Harpoot.

#### BLESSINGS IN DISGUISE.

Such was the parish committed to three male missionaries and their wives. Surely a rather large field. But in this very largeness lay the grandeur of their opportunity, and one of the most distinctive features of a wise and far-seeing foreign missionary policy. For missionaries who do little or no touring and organizing, but simply settle down to evangelizing one little town, or even one big town, are doing so small a work as to hardly deserve the name of missionary; unless they have succeeded in gathering round them a body of workers from many different towns, whom they not only educate but also turn into skillful and earnest missionary workers and leaders.

Here we are, then, in Harpoot, or rather here are the young missionaries whose story we are following, just returned from their first tour, which was made soon after they reached there. And we cannot but

<sup>\*</sup>This whole description of the scenery around Harpoot is for the most part given in Mr. Wheeler's own words; and beautifully illustrates how keen was his enjoyment of the scenes which he describes.

be glad that they were sent to a comparatively new field, where they could initiate improvements in the world's way of doing missionary work, without coming too seriously in conflict with earlier methods of work, which it was their duty and privilege to supplant. Just as in the wheat fields of the West the reaping machines of today are rapidly supplanting others, which were justly a wonder twenty years ago,—though poor when compared with the ones now in use, for the invention of which the old reapers have themselves prepared the way.

And all through the history of missions, this same quiet gain from generation to generation is a most cheering feature; though sometimes we find single workers here and there who get a long way ahead of their times, and seemingly, — but only seemingly, — leave no impression on the world's progress as a whole.

And yet we cannot wonder that some who had long worked in the old ways, and did not believe that any improvements were necessary, or possible, were rather glad that this new and lively missionary, who, talked rather too much to the point, was sent to so distant a station, nineteen days journey away; (though it was only 750 miles from Constantinople; 350 by land; the rest by sea.)

Nor can we wonder that one of the best of them remarked later on: "We shall have to send these disturbers of the peace home." For good men often forget that, from one point of view, even our Lord Jesus Christ was not a man of peace; for he himself says, "Think not that I am come to send peace on

earth; I came not to send peace; but a sword," (Matt. 10: 34).

But the disturber of the peace was not sent home; and his work went on. Though I venture the opinion that even sending him home would not have stopped his work. For such men are not easily stopped; and a truth, once clearly seen, takes too strong a hold on them to be choked out; even though its ripening may be delayed.

## REASONS FOR NOT PREACHING TO MOHAM-MEDANS.

But of the various races which inhabit this region, which ones are the missionaries to work for? The Christian races? (Armenians and Syrians?) or for the Mohammedan races? (Turks and Koords?) Why, of course the latter, you say. But the missionaries said, No.

For the political power of Mohammed was then, and still is, too great and too cruel to make such missionary work wise, so long as there are many more promising fields to which the missionary can turn. For surely, even in saving souls, the worker should turn to the most promising of two fields; if he cannot occupy them both. Hence it is that missionaries in Turkey have generally given most of their time and strength to work among the Christian races of that land, and not among the Mohammedans.\*

<sup>\*</sup>And yet it is a curiously interesting fact that when missionaries first went to Turkey, in 1820, it was with a vague hope that they might also do something for the "Mohammedans, Pagans and Jews," as well as the Christians. But of Pagans there were none found in the country; while the Jews were found to be too opinionated to be reached; and the Mohammedans too much hedged in by mental sluggishness and the danger of almost certain assassination, if they were to openly profess Christianity.

But why send missionaries, asks some one, to those who are already Christians? Simply because, in the deeper sense of that word, many who professed to be Christians were not Christians at all; and even those who were true Christians were very weak and ignorant; so that great gain would come to them, and to Christ's kingdom on earth, if they could be taught to know Christ's teachings more fully, and follow in his steps more truly, than they ever could have done without the help of our missionaries. Though Mr. Wheeler also believed that "in giving to them a pure gospel, we are taking the shortest and surest way of giving it ultimately to all the different races and tribes among whom they are scattered, in Turkey, Russia and Persia."\*

# LEARNING THE LANGUAGE.

But turning aside for a moment to a matter of detail, let us take a look at Mr. Wheeler's method of learning the language. For to some young missionaries it is sure to prove suggestive and helpful.

We find that first and most important of all, he kept himself in close and frequent contact with the people; bound to say something true and friendly, even if he could not say what he would most like to say. Thus he succeeded in gradually overcoming that timidity and fright which so often serves as a serious hindrance to those who are trying to master conversationally a new language; and made himself really at home with those simpler idioms and grammatical forms which occur hundreds of times even in

<sup>\*</sup>Ten 'Years on the Euphrates, p. 60.

a few hours of simple, choppy, but correct conversation, such as children use as a stepping stone in learning to reproduce their mother tongue with such wonderful exactness.

Secondly, he made out in English lists of words which he wished to use, and got his teachers to give him the simplest Armenian equivalents for them; and would then use these in his writing and talking in preference to the commoner but less inspiring words and phrases which his teachers and text books would otherwise have given him at the outset.

Thirdly, he was not afraid of being laughed at; and asked every one to help correct his mistakes, which were sometimes certainly very funny; knowing that a friendly laugh will fix a correction in the memory far better than a mere lonely effort of the will, or a labored attempt at abstract memorizing.

And, fourthly, as to polished, literary Armenian, he knew very well that to get that too soon would only be a drawback on his usefulness as a missionary; for polish, too soon acquired, greatly lessens the vitality and power of one's style, even in writing and speaking one's own native tongue; and he knew that in learning a foreign tongue the evil results of too much regard for polish would be still greater. And yet, in order to acquire thorough accuracy, without polish, he did spend much time in writing simple sentences, letters, sermons, prayers, and even translations of hymns into Armenian, generally choosing some theme of real interest to himself—that he might gradually learn to think and feel in the new language, without translating from English; and

might also get his teachers to point out and correct his mistakes.

But perhaps the most pleasing picture of all is that of Mr. Wheeler going from shop to shop, and village to village, to sell Bibles and Testaments and Primers, and two-cent Gospels, and one-half cent tracts, in the language of which even he himself knew so little; and then sitting down to teach some one else the alphabet, which he himself had learned only a few weeks before. Is it any wonder that such a man got others to reading and thinking; and succeeded in remembering what he himself had learned, without that endless succession of forgettings which ordinarily makes the learning of a new language so slow and uninteresting? - No, it is not strange; for tools that are in daily use for teaching and uplifting souls are sure not to get rusty as easily as those which are simply meant for use sometime in the future.

#### IMPORTANCE OF TOURING.

We now come to one of the most important, but also most difficult, parts of missionary work; namely touring or itinerating. For like Jesus and his apostles, every live pioneer missionary has to spend a great deal of time in going from town to town and village to village, to scatter the good seed. And to such touring Mr. Wheeler and his associates owed in no small measure that largeness of success which so strikingly marks the results of their labors.

In the first fifteen years of Mr. Wheeler's missionary life we find him spending more than half of his

time in touring from town to town, without counting the great amount of store to store work, which he did in Harpoot city. And not until he had right around him in the city itself a busy hive of workers gathered from all over the Harpoot field ---come there to be specially trained for service --- did he reluctantly consent to do less general touring; and become the head of a school, while others took up the outside work which he laid down.— And we cannot but feel that even in this new work, in which God so plainly blessed him, his sheaves would have been still greater, and his soul more wholly satisfied, had he and his assistants a little oftener deserted the college to spend a week or two among the churches: so as to keep in more perfect harmony with them at every point.

But even to the last he loved to point out how large a place touring filled in our Lord's earthly ministry; often reminding his classes of the significance of such passages as Matt. 0:35, Mark 1:30 and 6:6 and Luke 13:22 and of many others; where we read that he went from city to city and village to village, "teaching" and "preaching" and "healing." that in speaking of his own mission, he does not simply say that he came to save the lost, but that he came to "seek and save" them, (Luke 19:10.) - Then again we find Christ sending out the twelve, "two and two," "to preach that men should repent" (Mark 6:7, 12;) and at still another time he sent out the seventy, "as lambs among wolves," to tell men that 'the kingdom of God had come very near to them', (Luke 10: 1, 3, 9.)

But most of all did Mr. Wheeler love to dwell on Christ's great commission, to "Go and teach all nations," asking whether we can be said to be fulfilling the spirit of this commission, if we preach only in one town, when we might be preaching with equal and greater effect in ten? For surely we are sometimes narrow and small minded in our zeal to be thorough. — Nor are we excused by the fact that some evangelists and missionaries go to the other extreme, and simply plant the good seed without any attempt to keep the weeds from growing up around it. For one extreme does not excuse another; though it may slightly palliate it. But of this we shall speak more fully later on. (See index.)

Then, coming down the stream of history a little farther, he would speak of the Apostle Paul, whose apostolic tours took him to so many lands, and were so carefully planned for the planting of permanent churches. But of this also we shall speak later. So we can pass on, down through history; and wherever we find great religious leaders, successfully starting a far reaching religious reform, we still find them having abundant recourse to touring, as one of their most important helps; or, in other words, such men have always been careful to plant the good seed in many different places, so that, even if it were choked out in one place, it might live on in another.

And furthermore, where this has not been done, you will find that even revivals of great power have often been followed by periods of great darkness and deadness. We do then sincerely hope that in

the missionary work of the future this duty of touring will be more widely recognized; and that missionaries who are willing to settle down and spend all their energies on one single town, or group of towns, will be made to feel that that way of working is neither economical nor right, on heathen soil, and is also sure to lead them and their converts into a great many unfortunate ruts and mistakes.

For that which a settled pastor in a thoroughly Christian community ought to do, a missionary ought not to do; because he cannot find in any one town enough men who are willing to hear and really profit by his message; and can also greatly multiply his power by committing the single towns to competent native assistants at a very early day. (See Chapter Eleven.)

## THE MISSIONARY AS AN EXPLORER.

It is curious and surprising even here in Christian America, to see what a difference there often is in the social, moral and religious atmosphere of two towns, only a very few miles apart. And this same difference often exists between different towns on mission soil: one town being quick to welcome the gospel, or to persecute it in mere well-meaning ignorance, (ITim. 1:13;) while another, near by, seems to persecute it only in bitterness, or remains year after year hopelessly, doggedly indifferent. And right here lie some of the most important benefits of touring; for it keeps the missionary from being discouraged; and also shows him which points to let alone, and which ones to visit still oftener in person or by deputy.

For one of the most far reaching laws of all life and history is that "Whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that which he hath;"\* such being, in God's kind providence, the surest and best way of giving foolish freemen a chance to repent.

Hence to such exploration as this the Harpoot missionaries gave much time. So that seeing my father make maps, and hearing him ask men where they came from, and what sort of a place it was, and then starting out to see for himself; such are some of the earliest memories of my childhood; to which I ought perhaps to add the solemn and yet merry gatherings in which the experiences of each tour were discussed -first in a station meeting, where fathers, mothers and children were gathered together - and then, later on, in a more formal and business like way; though as a boy I often found some excuse for looking in on them, to see what they were doing: - and I well remember being sometimes astonished that my father should speak so freely and informally in such an august assembly, where such hard and awful problems were being discussed.

# THE MISSIONARY AS A FRIENDLY VISITOR.

Going a step farther, we find the missionary going out among the people as a friendly visitor from house to house. For though his day times, when at home, were generally full of other more congenial work, such as selling books, holding meetings, giving advice, (very definite and personal) visiting schools,

<sup>\*</sup>Matt. 13:12 and 25:29, Mark 4:25, Luke 8:18, and 19:26.

seeing people from out of town, etc., etc.; when evening came he was willing to start out to make social calls, alone or with my mother; and some times I was allowed to go with them.

At such times what impressed me most was the dark and deserted streets, the swinging lantern, the street dogs my father had to push out of the way with his cane, and lastly the fact that my father was a very tall man and a missionary! But of what the missionary said and did after he reached his destination I must not attempt to write; for such rather formal calls never had to him or to me the charm that they have for some, and I am sure I should not do the subject justice.

And yet, whenever a missionary's wife has a heart full to overflowing of love, it is pleasant to see how her face, her presence, her dress, her smile, her husband and her children do all of them help to uplift the people around her; when as yet she can talk only four or five words of the unknown tongue which she has set out to learn. And however many interruptions she may have in learning the language, experience shows that she will be most successful in overcoming the difficulties, and in doing good, if in simple, informal ways (reading, singing, praying and talking) she keeps herself in close sympathy with the daily heart life of the mothers and sisters and little children around her.

# "SHALL THE MISSIONARY SELL BOOKS?"

"But shall I sell books?" asks the missionary. Of course not, say some. Of course not, said the good people of Harpoot, when Mr. Wheeler set out, bookbox in hand, to sell Bibles and Testaments, Primers and Gospels, Hymn Books and tracts, in the market places of Harpoot. For they said the missionary's time was too precious, and he would also lose his dignity, if he were to go through the markets, selling books.

But "No" said he, "if that is true, then the sooner I lose my dignity the better it will be for you and for me. For how else am I to come into such close contact with men? And how else am I to get such good chances to give men advice which they need, but would never give me a chance to give otherwise? And how else can I so surely make them remember my message, and pass it on to others, as by giving it to them partly in print?

And so he attached great importance to the selling of books, remembering how in the days of the Reformation Wycliffe's copyists, and Luther's press-

es had greatly multiplied the power of the written and spoken word.\*

And delightful it is indeed to see how often the work in some hostile or unheard of village would open up in response to a single Bible or Testament, that had gone there before the missionary, to prepare the way for him; while still others would send for a missionary, or else come to some missionary, and say, "Won't you explain this book to me?" and still others, who dared not come near the missionary's home, would get a Bible and secretly study it for months together before they found courage enough to take an open stand.

And not only did the missionaries sell books in Harpoot city, but they also sold them all over the great field committed to their care; and when Mr. Wheeler started out on his tours, he always carried with him a goodly supply of books to be used in reaching and teaching and training men.

And not only did he sell books himself, but colporteurs were also sent out to sell them from town to town; just as in the times of Luther and Calvin great numbers of "pious peddlers, laden with precious

<sup>\*</sup>D'Aubigne's "History of the Reformation" (Vol. III; p. 75) states that of Luther's German New Testament alone fity-eight editions were sold in eleven years; and on another page (p. 83) he states that from 1521 to 1595 sixty-seven editions of Melancthon's "Commonplaces of Theology" were sold, without including translations. And yet these are but two out of hundreds of works published and circulated by the reformers, (see p. 103) when as yet schools were but few and far between. And even the Romanist theologians were forced, in desperation, to publish a translation of the New Testament (Luther's version with a few alterations) and this the people were allowed to read! (Ibid, p. 77.)

books, passed from town to town, and house to house, knocking at every door."\*

And furthermore the missionaries succeeded in forming Bible Societies in many of the surrounding cities and villages; and many are the donkey loads of Bibles and other good books that have gone out from Harpoot city to these local societies, to be sold by them, as a most effective help in bringing men to Christ. For here too, as in the case of touring, we find an important help to effective missionary work, of which many missionaries, in many lands, have made vigorous and fruitful use; though some have sadly neglected it, greatly to their own loss.

But why should a missionary spend any of his precious time in peddling books and tracts, when natives of the country can do the work just as well?

To this question Mr. Wheeler gave several answers. (1) Because in the earlier stages of one's work they cannot do it just as well; and even in the later stages they will not do it as well, if the missionary gives them the least excuse for feeling that it is the work of mere underlings, "mere peddlers" in the low, small sense of that word.

(2) The missionary should sell books, because it is one of the most effective ways of finding out men who are secretly longing for help.

<sup>\*</sup>D'Aubigne's "History of the Reformation," Vol. III, pages 103 and 104 and footnote; and p. 437.

- (3) It not only enables him to find such men, but also to give them, without any rudeness or intrusion, just the help they need. For the book in their hands, for which they have just paid, will often enable you to speak freely of almost any subject under heaven on which you feel that they need a word of advice.
- (4) The man who buys your book, and PAYS FOR IT, will think of your spoken message much oftener and more definitely.
- (5) He will be more likely to pass on the good word to others; and the Bible or Gospel or leaflet which you have sold will often go where you cannot go yourself, and would not even be allowed to follow.
- (6) You will find that this close, intensely personal contact with men will teach you many things about human nature, (and how to help it,) which you cannot learn as fully or as deeply by more general and formal contact. Though for most of these blessed results, there is one condition, namely that you study each case most carefully and prayerfully; and never take a single cent of a man's money, unless you are satisfied that the book you ask him to buy is one he really needs and can understand; and that he feels his need keenly or at least honestly enough to make sure of his getting out of it some real help, and enough help to make him really grateful to you at heart for having sold him the book; though in some cases he may try to cover up his gratitude outwardly. Then book

selling becomes a grand occupation, and one to be proud of; and one that helps to rouse and perfect all that is noblest in the bookseller's own life, and also in the life of his customers,

### TEACHING MEN HOW TO READ.

But the comical part of it all is that Mr. Wheeler's book selling was in a country where not more than one man in fifty knew how to read; even the priests and choir boys often learning their whole ritual, in a long forgotten tongue, by ear and not by sight. For even the Bibles that they kissed and the sacred songs which they chanted were in the Ancient Armenian tongue, which very few of the lower clergy or of the common people could understand. And so it came to pass that the missionary's frequent question, "Gärtäl kee-des?" "Do you know how to read?" seemed like a broad joke and led on to much lively and helpful discussion; for the missionary had to prove that common men, and even women, ought to know how to read, often proving that they could learn, by giving some plucky man in the crowd his first lesson in reading. Then they were quite willing to buy Primers and Testaments, or perhaps a whole Bible, in the hope of learning to read it soon.

And a curious fact it is that most of the books sold in the earlier years of his missionary life were to just such men as these; men who could not read a single line, till the missionary set out to sell them a book, and gave them sample readings from it, and a first lesson to get them started, with the promise

of a teacher, for a few weeks, if they would help pay his board.\* And so deeply were the mission-aries impressed with the need of teaching men to search the Scriptures for themselves, that the most impressive part of a sermon on the Bible often was to see how many of the congregation would promise to invest from six to twelve cents apiece in a Primer, or "Key to the Bible," as it was called, so as to learn to read that Bible for themselves.

Thus were thousands started in searching the Scriptures; and the missionary's earnest talk became the starting point of a long series of lessons with the Bible as text book; for even the Primer was full of Bible verses, and short little prayers for the people to memorize. And to this day, whenever I see a Primer in any language under Heaven, it seems to me almost a sacred book, so deep and so uplifting was the conception of knowledge, and the proper use of knowledge, that my father's talks impressed upon me.

## FOUR WAYS OF PREACHING.

We now come naturally to another part of the missionary's work, namely, that of presenting truth in a more or less formal way. This need not always take the same form; for with one man it may be the power of an evangelist when standing in the pulpit;

<sup>\*</sup>Though later on, in cases where there was some boy or girl in town who could give the lessons, and no better teacher could be found, the missionaries sometimes paid a tiny salary to these young teachers for giving the needed lessons, the pupils themselves saving up their pennies for the more costly Testament and coarse print Bible, which would be needed as soon as the Primer was fairly mastered.

with another it may be the power to rouse and hold men in informal, but lively discussion; with a third more timid nature it may be the power to comfort and advise little groups of men or women more quietly, but just as effectively; while a fourth may prefer to meet inquirers one by one, and may have so much power in helping them as to really reach and impress just as many souls in a life time as he who day after day addresses thousands.

But in all of these cases there must be the power to interest; and not only that, but also power to help men in making their daily lives stronger and better. And if any man finds in himself nothing but oratorical power, — that is to say a power to interest and entertain men, without some definite after helpfulness — Mr. Wheeler would have strongly advised such a one not to go out as a missionary; for on missionary soil he would do more harm and much less good than he can do here in the home land.

But let us look more closely at the four ways of working, spoken of above; namely, formal pulpit addresses, informal and lively discussions, both public and private, quiet talks to small groups, and giving advice to men, one by one, in private. Undoubtedly many an earnest pastor and missionary excels more or less in all four of these ways of working; and yet it will be found that generally they are preeminently successful in only one of them.

And as we look out over the mission field, it is pleasant to see how strikingly this diversity of gifts is illustrated; and how easy it is to single out those

who excel in each of these varied ways of working — all doing the Master's work, though doing it so differently.

But to which group did Mr. Wheeler belong? In answer to this inquiry, all who knew him at all intimately would probably say that he was strong in all four: but that he most excelled in informal discussion and debate (before crowds both large and small) and secondly in private advice giving. - True, he sometimes became so deeply impressed with the sweet and solemn poetry of an occasion that he would become rhythmical in thought, and musical in utterance, and at such times the people would listen almost spell-bound; but generally he preferred a safer though less striking method of talking, and gave men bread and meat, instead of cake and cream; for he well knew that what men most need is those simpler truths of life which bring peace and strength and a slowly deepening gladness, but are not specially entertaining, when first heard or talked about.

Hence his conception of preaching was a very simple one, and included any sort of conversation or address which would make gospel truth more attractive and helpful to his hearers. And this also made him more careful to use only such arguments as his hearers could comprehend; and not to press even these any farther than was necessary to make them stop and think. For he felt that an otherwise helpful argument may be spoiled by giving a man more than his intellect or his pride can stand.

#### Benefits of Persecution.

But among the blessings promised the followers of Jesus is persecution (Mark 10:30) and we are told to "rejoice and be exceeding glad, when men persecute us and say all manner of evil against us falsely for Christ's sake;" and some of the hottest of this persecution, though by no means all of it, comes to most missionaries very early in their missionary life. What light does Mr. Wheeler's life throw on this important subject?

Well, for one, he soon discovered that in some cases persecution is not wholly "false" (Matt. 5:11) and may in part be due to the fact that good men have well-meaningly but wrongfully trespassed on the rights or weaknesses of others; and hence he learned early in his missionary life to guard against this error very carefully.

Secondly he loved to remind us that persecution is sometimes due to the utter heartlessness and self-ishness of one's persecutors; and that in such cases the less we have to do with them the better (Matt. 10:23). But that in other cases persecution is simply due to the mistaken zeal of really true-hearted men, who have only misjudged you; and that quiet perseverance in well-doing will generally bring such as these around to your side sooner or later; some communities and persons, who were at first among the most bitter persecutors of the young missionary and his colleagues, having become later on exceptionally faithful and earnest fellow-workers in God's great vineyard.

Thus persecution taught him a larger charity for good men, and a larger prudence in letting alone those who were persistently bad and heartless; while it also brought him nearer and nearer, day by day, to his Saviour, and to that heaven "where all is love."

## SHALL WE PUNISH EVIL DOERS?

But is it right for the missionary to ever appeal to the hand of law for protection, when persecuted? To this question, which has often been asked, Mr. Wheeler replied unqualifiedly, "Yes," whenever such an appeal would tend to rouse the public conscience and would be clearly recognized as just by at least a part of the community. But he believed that other remedies (Matt. 18:15 to 17) should be tried first; and that we should be careful not to make our appeal to law in a spirit of mere haste or retaliation. And, furthermore, he also felt that it was best, generally, to appeal to the ecclesiastical superiors of a wrong-doer (for a sort of arbitration) rather than to the civil courts of law.

Hence petty lawsuits were to him hateful, even as they were to the great apostle to the Gentiles (I Cor. 6:7) who himself, in larger matters, hesitated not to appeal to the hand of law for protection, whenever such appeal could be of any avail.\*

<sup>\*</sup>As to Matt. 5:38-42, we should remember that Christ is simply correcting a common misconception of verse 38. which made it an excuse for mere revenge; so that all it can fairly be made to teach is that we should not carry self-defence and law too far; lest they degenerate into mere hatred and self-ishness.

## CHAPTER VII.

## THE MISSIONARY'S CREED.

IMPORTANCE OF HAVING A RIGHT CREED AND USING IT RIGHTLY.

But the missionary must have a message, for a missionary without some message would certainly be an absurdity. And he must also have a creed; for a man without a creed, true, or untrue, or half-true, is an impossibility; though his creed may be chaotic and worthless. Hence the question what a missionary believes is an exceedingly vital one, especially in times like these, when there is so much dispute as to just what beliefs are the most helpful and well grounded.

For we live in a generation in which many a well meaning man, both in business and in the ministry, has made a total or partial wreck of his life's usefulness through not knowing just what to believe; or else not knowing how to use the little, or the much, that he did believe; and we feel sure that many will be helped by a brief statement of Mr. Wheeler's creed, and of the way in which he used it.— For no creed, either orthodox or heretical, (Acts 24:14) will ever save a man from failure, unless he is careful to use it wisely.

For though Mr. Wheeler often reminded us that the men who have been most successful in making the world better have all been followers of the Lord Jesus Christ; he was also careful to remind us that there are many pygmies and weaklings in the Christian camp, men who are powerless to help others and are themselves groping in the dark much of the time; and that carelessness in thought or over-refinement in mere abstract questions of doctrine, would be both alike equally sure to land us in the dark.

Let us then see what were, in his estimation, some of the corner-stones of Christian doctrine, without which no man's life can be strong and healthy, and able to really uplift his fellow-men, trying to do it in words which even a perplexed theological student cannot fail to understand.

For even the Bible sometimes becomes a dark and perplexing book, because of the way in which we misunderstand some seemingly simple word or group of words, over which some teacher, living or dead, has unwittingly thrown a flood of darkness.

## THE BIBLE.

First of all then, we find that Mr. Wheeler had a strong love for the Bible and its teachings. And so great was that love and respect that he was always trying to work into his own life and character all the parts of which God's spirit had shown him his need; and yet was willing to cheerfully let alone the parts which perplexed him, or seemed as yet to meet no need in his own or his people's life. For

he always judged the book as we do our best friends, by the parts which he understood and not by those which were more or less obscure or perplexing.

And thus it came to pass that, though his own creed was one that Prof. X. would have called very orthodox, he had a wonderful charity for men whose views on inspiration he could not accept; provided only they had that deeper Christian common-sense and humility which enables a man to gradually outgrow and correct even a very faulty creed. pray, how does Christian common-sense differ from any other?" Well, as to that, we never heard him say; save that "sanctified common-sense," as he called it, is only found at all largely in men whose hearts and brains are full to overflowing of love for Christ, and that even in such men it is sometimes sadly deficient. And yet I think we shall get a pretty clear idea of what he meant by it as we follow his life, and see in how many ways it showed itself both in the things he said and did, and in those he left unsaid and undone.

## NATURE AND EXPERIENCE.

But as to the book of nature and the teachings of Christian experience, of which we now hear so much, both of these seemed to him sealed books, or, rather, very puzzling ones, even when open; and yet, judging men by their fruits, he was always glad, if others could find in nature and in life what he found most clearly and most surely revealed only in Scripture. Thus it is that diverse men, with diverse gifts and diverse limitations, do, when true, join hands in

showing our Christian faith in many different lights, suited to many different minds and different states of even the same mind; for I believe that even my father rose above his occasional moods of great depression more by a desperate appeal to the Jesus by his side than by any recourse to the written words or teachings of that same Jesus, recorded for our edification, so long ago.

#### HUMAN DEPRAVITY.

Human depravity! Yes, that some men are undeniably depraved, and all men have some depraved tendencies in them; such was my father's belief; though I never succeeded in getting him to undertake a systematic explanation of this sad but undeniable fact. For he felt that he could not explain it. But it made him very earnest and practical in his attempts to save and help men, and in his preaching to them of the gospel of Christ. And of one thing he was sure; that no man can ever do much toward really saving men, either at home or abroad, if sin and wrong doing seem to him a small matter.

"But," said some objectors, "some things which you call sinful and wrong others call right." To this he would simply reply, "But does that make them right?" and then would hasten on to a more searching and really vital question, "But how about the things which even you admit to be wrong and sinful? Do you struggle against these as you should?"—And thus would he silence hypocrites and quibblers; and bring a deeper conviction of sin to those who were honestly seeking for truth. For though some

men have dealt with sin too harshly, and others have made a sad failure in attempting to explain it, thus much is and always must be true, that conviction of sin is the starting point of the Christian life in all its purer and higher forms; and this Mr. Wheeler felt very keenly, though he clearly recognized the fact that it need not be at all excitable or tragic.

#### MAN'S NEED OF A SAVIOUR.

But Mr. Wheeler oft reminded us that it is not enough for us to simply realize that man is sinful and prone to wrong. Many a heathen teacher of ethics has done this, and solemnly advised men to do better, and still has accomplished almost nothing; for man, though free in the deeper sense of that word, is practically so weak and wilful and ignorant that mere ethical preaching, with the religious element left out, leaves him almost as much in the dark as ever; until the Fatherhood of God and the brotherhood of man are clearly enough recognized to make a new man of him in Christ Jesus.

Hence the successful missionary must point out to men this Fatherhood of God (as revealed in the life and teachings of Jesus) and this brotherhood of man, as revealed in Christ's doctrines, and in the church which he came to plant. Just how he does this matters little, if only he really does it; for I have noticed that the followers of Jesus testify in more ways than the church as yet clearly recognizes, and that some are evidently His followers whom we are wont to class as outsiders. And I know that

this thought was at times a great comfort to my father.

But nevertheless the fact remains that men need to be told, and often told, of Jesus, and of the Father whom He came to show unto us more clearly; and so Mr. Wheeler was very earnest in preaching "Jesus Christ and Him crucified," "to the Jews a stumbling block and to the Greeks foolishness, but unto them which are [ready to be] called the power of God and the wisdom of God" (I Cor. 1:23-24,) For even Christ did not call every one, but only those who are "weary and heavy laden," and "whosoever is willing."

"But just what was his theory of the atonement?" asks some one. Well, as to that I do not know; for the fact that Jesus saves men was more to him than the explanation how — Yet on two points he was very clear; namely, that in the work of saving men Christ co-worked with God, and not against Him; and secondly, that elaborate explanations only tended to perplex people, both in the pulpit and in the class room. For the deepest things of God are always most easily understood, and most easily seen, if so-called explanations are not indulged too freely.

## CHRIST AS A FRIEND.

But perhaps one of the sweetest phases of his missionary life was his reliance on Jesus as a friend, and a daily helper and comforter for those who have already entered on the strait\* but winding way that leadeth unto life, (Matt. 7:14.)

<sup>\*</sup>Old English for narrow.

Doubtless a clearer, truer theology than we now have will some day prove that Christ's mediatorial work, and his work as friend, are but different phases of the very same work; but at present our vision is so dim that in order to think clearly and truly we are often obliged to speak of them as distinct, though springing from the same great heart of love. But Jesus is our Friend, and not simply our Saviour; he not only died for us, but lives for us; and the ripest, happiest Christians are those who live nearest to him.

This truth a devoted missionary can generally grasp in its fullness more easily than most people; for in studying so constantly the needs of others, and that in a lonely foreign land, he is oftener reminded of his own need; and led to come oftener to the one who says, "Come unto me all ye that labor and are heavy laden and I will give you rest;" and who also said, "Lo I am with you alway, even unto the end of the world."

And so he often came to Jesus, and bid others come; and he and his colleagues gathered round them a body of simple but earnest Christians; whose faith was lovely to see, though not perhaps quite as well fortified as it should have been against that honest credulity into which even true faith sometimes turns for awhile. For even our Lord lets his followers sometimes stumble and fall, when they get to following him or any one else a little too thoughtlessly and childishly. But, even when they fall, they are still his children; and sure to rise sooner than those who have not loved him so much.

Hence my heart is made glad as I see how closely the Harpoot churches are clinging to Christ, in the times of sore trouble which have come upon them of late.

#### THOU SHALT LOVE THY NEIGHBOR.

"Thou shalt love thy neighbor as thyself." Such is another article of the Christian creed, which is, indeed a source of strength and loveliness in every truly Christian life, though not as great a power in some lives as in others.

But, as Mr. Wheeler understood and practiced it, the test question was not, How much do you love your neighbors? (for some he loved more and some less than he loved himself.) But, rather, How true and pure is your love? and the Bible injunction, stated in plainer but less striking English, is "Thou shalt love thy neighbor in the same way that thou lovest thyself;" i. e. just as truly and just as purely; thus making of Christ's words a really inspiring ideal, and not a mere extravagant impossibility.

For to say that we ought to love our neighbors just as truly and purely as we love ourselves is grandly true; and no man can ever find his happy, natural peace in life till he does it. Just as no man ever finds perfect peace till he learns to love his worst enemy, just as truly, though not just as much, as he loves his best friend.

## PRAYER.

Then, going on but one step farther in our attempt to explain this man's success, we come to his belief in prayer. "Of course he believed in prayer," says some one; "all Christians do." But unfortunately all Christians do not. For to some Christians, who really believe in God, prayer is an unreal thing; and they no more expect any good to come of it than they would from a letter telling the President of the United States or the Queen of England about their private perplexities and sorrows. But Mr. Wheeler really believed in it; and though the philosophy of prayer may have sometimes puzzled him a little, as it once in a while puzzles us all, he got so many favorable answers to prayer, and so many sweet and comforting refusals, that he learned more and more how sweet a thing it is for man to draw near to God.

And yet to him prayer was seldom, "Oh Lord, give me what I want;" but rather, "Give me the blessings, whatever they may be, which thou hast been keeping for me, until such time as I should be hnngry enough to ask for them in a trusting and teachable spirit." And how many such blessings there are, uncalled for in the waiting rooms of heaven, For prayer and trustfulness (or faith as it is generally called) are in their higher forms rare virtues, even among those who in a lower and weaker sense are true followers of Christ. For even very weak faith makes us followers of Jesus; but only great faith makes us enter at all fully into the joy of our Lord, and into that power which comes to those who dare to ask for and accept the many special blessings which come only when specially asked for, moment by moment.

## The Future Life.

Then next there came Mr. Wheeler's belief in the future life; for though we find this belief in many lands and many faiths, it is only among the followers of Jesus that it comes in as a clear, strong, inspiring force, in which even the humblest can take comfort; and it is only since Jesus came that men have at all generally learned to think of heaven as a home (John 14:1-3) a place where friends will meet again to commune with one another in sacred restfulness and love.

But Jesus has told us that in our Father's house are many homes; and if it were not so he would have told us; and the more the Christian church studies this unseen world of which Jesus spoke, the stronger and more universal grows the conviction that in some way, to us as yet unknown, this heavenly world lies around us all the time — and not simply in childhood, as Wordsworth sang — or in some distant future, as many a theologian has thought.

And so the missionary often thought and spoke of heaven as a little child would speak of home; and made men long for home and rest, even when it seemed to them that they were too tired to be good. And yet is not a longing for home a longing to be good? Yes, only in a less complete form; and when the prodigal begins to long for home, then is his heart turning toward God and the right; although he may not know it as yet, and may be an exceedingly weak and ignorant follower at first.

### Future Punishment.

But our experiences of this life, and all the deeper intuitions of the soul, point to yet another sad truth of which the missionary must speak, and speak plainly, if he is to be a true messenger of helpfulness, and make men see sin in all its real enormity; — and that is the doctrine of punishment, both past, present and future.

"But will fear make men good?" No, it will not. But fear will make men stop and consider; and thus give the sweet influences of love a chance to find entrance into many a heart which would otherwise have remained closed.

And so it came to pass that the missionary spoke of sin and punishment, side by side, and with great definiteness. For he knew that many a man attributes to bad luck the past evils that have grown out of his own wrong-doing; and so hopes that, by some perverse luck, he will escape from future punishment as well, however blindly or recklessly selfish he may be. To such as these the missionary spoke of punishment very plainly; and not only of present punishment, but also of future punishment, beyond the grave. For strange to say many a man, who admits that sin has brought a curse on his life thus far, does nevertheless hope that, by some strange magic, death is going to set him free from it all; - while Mr. Wheeler went so far as to claim that even heaven will not suddenly blot out all the scars and aches of sin, but simply give men perfect peace of mind, and then put before them higher and higher reaches of Christian happiness, to be gradually attained by heavenly growth.

"But did he believe that the future punishment of sin would in any or all cases be endless?" I think he did; as a logical inference from some parts of his creed; and as an inference from some Bible verses, which he saw not how to explain in any other way.

But, nevertheless, on one point he was explicit; namely that we have no right to make this doctrine of endless future punishment a test of a man's fitness for foreign missionary work; for, said he, the arguments on which it rests, and the verses which seem to teach it, though to me sufficient, are not equally clear to one who feels that the word eternal has been And when certain prominent admisunderstood. vocates of future probation were mentioned, he was inclined to feel that the trouble with most of them was too little Christian consecration; or else a tendency to dwell too much on unhelpful and perplexing matters of mere theology and speculation, rather than acceptance or non-acceptance of the doctrine in question.—And wherever new theology men have failed, both at home and abroad, I think it will generally be found that a lack of practical wisdom and insight has always been a leading cause of their failure, whatever we may think of their theology.

## CHAPTER VIII.

## THE MISSIONARY'S CHARACTER.

But what sort of a man should a missionary be? This question we cannot, of course, answer here at at all fully, for many different kinds of workers are needed on the foreign field, even as they are at home. And yet a brief study of Mr. Wheeler's character will surely throw some important light on the problem; and will also help us in better understanding the work he did, and how he did it.

# CLEARNESS OF PERCEPTION; AND HOW TO INCREASE IT.

We notice then, first of all, that Mr. Wheeler had great clearness of perception; and tried not to meddle with matters which he could not see clearly. And to our readers who can see clearly in matters pertaining to farming, or botany, or dress-making, or home missions, but fail to see into foreign missionary problems as clearly, he would have said, "By all means stay at home, and do not go as foreign missionaries." For well do we remember often hearing him say that it is far better that a man should be a first-class carpenter, or teacher, or doctor, than a second-class minister or missionary; for he will do more good; and enjoy life better.

85

But how did he cultivate, or rather develop, this power to see things clearly? — Of course it was in part inherited. But it was evident that he had greatly increased it by a careful adherence to the following two rules:

First: Be sure you are right; then go ahead. Second: Don't go ahead, till you are sure.

True, these rules did not make him infallible; for like the rest of us he was human, and sometimes forgot to live up to them. But he did live up to them often enough, both in great matters and in seemingly small ones, to make a marked difference in his power of grasping a subject, and really overcoming a difficulty, and doing it for the most part wisely. For though I have seen a great many people who believed in "Push," or "Go-aheadativeness," just as much as he did, I have seen few who as persistently and watchfully applied his second rule, "Not to go ahead, till you are sure." And what was the result? The result was that they were just as energetic, when in the wrong as when in the right; and so kept tearing down the very good that they and others had built up.

His second rule, "Don't go ahead till you are sure," also helped to keep him out of the ruts; for in a quiet, thoughtless way\* each day's plans had to undergo a *special revision*, before they were put in

<sup>\*</sup>The mind's best work is often done most thoughtlessly; even as an artist often sees what is true and beautiful, and makes it his own, and yet cannot explain it, or even describe it till long after. For the seeing faculty and the naming (or thinking) faculty of the mind are not at all coextensive.

practice; so that he kept making little improvements and corrections, which in the long run, made a vast difference in the largeness and trueness of his results.

But still another way in which his clearness of perception showed itself was in a marked absence, at most times, of that morbid over-thoughtfulness, so common among good men, which makes them worry themselves and others with a host of rules and burdens, which they suppose to be "duties," but without any sufficient reason. All of these Mr. Wheeler generally brushed aside with the simple but wise remark, That the heavier and more perplexing burdens of life and thought are God's burdens and not ours; and we do wrong in taking them on ourselves, however well-meaning we may be in doing it. And that, when God wishes us to take up a burden, he always shows us clearly how to begin, and gives us the necessary strength and courage for the task.

Here also we should like to notice one curious result of Mr. Wheeler's clear perceptions in most things: he was a man who often had to stand painfully alone, for a while; for he kept getting ahead of others. And yet the very people who at first disagreed with him would often come to agree with him, in the main, after a while. For a truth once clearly pointed out often convinces at last the very ones who at first scout it as untrue.

## DEFINITENESS OF PURPOSE.

Then next came definiteness of purpose and energy; both of them greatly intensified by the clearness of perception and carefulness to be right of which we have spoken. But these traits are also found in many men whose perceptions of truth and duty are far from clear. Hence we must look for a safety valve elsewhere.

## PRACTICALNESS; AND HOW TO KEEP IT.

We shall find it, I think, in the fact that Mr. Wheeler was, all through his life, in such constant and healthy contact with others; and whenever a missionary, or pastor, or other reformer finds himself in danger of becoming dreamy and unpractical or morbid, he should make haste to put himself in closer contact with the practical every day life of men around him, and this danger will be greatly lessened.

## WISDOM AND HOW TO GET IT.

But while a vague indefiniteness of purpose, either in the form of heaviness or dreaminess, is something a missionary should carefully guard against, we should remember that he also needs that still higher gift which we ordinarily call wisdom; and that this is something more complex and many-sided than common, every day practicalness; though such practicalness is certainly an important element in it.

But we never need despair of attaining to such wisdom; for he whose life is full of watchfulness and prayer, willing to go when duty calls, but careful never to go uncalled, is sure to grow in wisdom as the days go by. For to him that hath shall be given, yet more abundantly. Such is God's sweet law of

recompense and growth.— And yet it is curious to see how, in even so beautiful a life as Dr. Wheeler's, the wisdom comes to men more abundantly along some lines than along others, according to the lines along which they do most watching and praying.

## A PASSIONATE LONGING TO DO RIGHT.

Here too comes in his longing to do right; for it was very marked, though for the most part free from that morbid over thoughtfulness, of which we have already spoken. (Page 87.)

But why speak here of so simple and obvious a matter as longing to do right? Simply because I believe that many good people will confess on inquiry that at times they are strongly tempted to say, "Oh, it matters not, if I do wrong in minor matters." But as a matter of fact it does make a fearful difference, even after the sin has been confessed and repented of. Hence I believe it will do us good to remember that this man whom we so love and honor felt deeply the need of always resisting quickly and firmly this subtle temptation of which we have spoken.

And so eager was he to do right, that he could more easily than most men be nobly inconsistent, by living above his creed and above his theories; when at some perplexing point these happened to be faulty. For of inconsistency there are two sorts: one, where we live above our honest beliefs, this is a virtue; and the other, where we live below them; which certainly is a vice; for though both indicate a slip somewhere, in one case the slip was made yesterday, and is be-

ing partially corrected today; while in the other the truth was seen and accepted yesterday, and is being only lost sight of and ignored today.

## COURAGE.

But he was also a man of rare courage; and hard indeed would it be to think of a really successful missionary in whom this element of character was not marked. And yet the courage of which we speak is not simpy courage in the face of physical danger, that beautiful courage which even the timidest may have in moments and days and years of suffering, though this our missionary had. But, that higher, rarer courage in resisting the unjust demands of others, which even among missionaries is sometimes lacking, or, rather, deficient.

And that such lack of moral courage seriously lessens a missionary's usefulness, I need not prove by argument; for most of those who are deficient in courage admit that it lessens their usefulness, when they give way to cowardice. "Why then do they ever yield?" This question I will answer by asking another. Why does an ill fed man grow faint and weak? Simply because he cannot help it. So too with courage; - and the secret of Mr. Wheeler's courage was the constancy with which, in a simple, informal way, he communed with God and heaven, thus gaining the needed strength. And whenever any one comes nearer to God "in spirit and in truth," I have always noticed that his courage slowly increases, and becomes an all pervading and uplifting, though quiet force - all through his daily life. Thus was it of the one of whom we write; thus has it been with many another of God's heroes; though even they were weak as other men, when they forgot this higher life, under the cloud of some passing prejudice or guess.

## HUMILITY, NORMAL AND ABNORMAL.

Then, curiously contrasted to courage, comes another trait, namely, humility; and along with that its complementary trait of self-confidence. And how did the humility show itself? It showed itself, not in being willing to be tyrannized over, when resistance would be of some avail; for this is only weakness. But in being willing to learn from anybody, even his most severe and unfriendly critics; and, secondly, in being willing to do even the humblest and most seemingly, menial service, for others' good, when love pointed him out as the one best fitted to do it; or providential leadings called for it, even as they called so loudly to the Levite and the Good Samaritan, long ago.

For littleness is not a virtue, though often mistaken for one; but teachableness and servefulness are; and in these it is that true humility shows itself, often most clearly in the strongest and most self-reliant natures.

But some critics will tell us that of all men Mr. Wheeler was one of the least teachable. And why? Simply because he would not accept the mere unproved assertions of any man, when contradicted by his own more extensive studies of life and of human

nature. For to him the traditions and theories of the elders were sacred only so far as he found them helpful in doing the Lord's work. But his humility showed itself in this, that when any man spoke from actual knowledge, and not mere theory, of some matter which he really understood, Mr. Wheeler was one of the quickest and heartiest to recognize the fact, and profit by what he taught. Surely this is teachableness. And this is a trait which every missionary needs.

#### SELF-CONFIDENCE AND PERPLEXITY.

Then came self-confidence,—a trait often wanting in humble people; but one without which humility is sure to be morbid and misdirected. For the man who cannot rely on himself, in the things he does see clearly, will soon be a blind follower of the blind. For the blindest would-be leaders are always most persistent and most eager to get followers, and assert their right to lead.

Yet we should remember that Mr. Wheeler's self-confidence was strong, for the most part, only when he knew that he was Nearer Right at Some Vital Point than those who were opposed to him. For in relatively minor matters those who disagreed with him were doubtless often nearer right than he; and it was pleasant to see how often he met them half way. But this habit of always trying to see the Main Point, the Vital Point first, before he studied any other, was a great help to him, all through his missionary life. For curiously enough our greatest perplexities are generally about non-essentials: about mat-

ters which NEED NOT and SHOULD NOT be decided today; and when the missionary or student or law-yer or business man consents to leave these fascinating non-essentials one side, he finds even the most perplexing problems greatly simplified and cleared.

#### PERSEVERANCE.

That no missionary can ever be a success, if he lacks perseverance, need not be said; nor that perseverance will make one industrious. But it is worth our while to inquire how Mr. Wheeler managed to get so much of this important virtue.

We find the explanation in two things: firstly, that informal but very marked nearness to God, of which we have spoken under Courage; and, secondly, his habit of not going ahead till he was sure of his ground. For these two traits would be pretty apt to make even a very humble and self-distrusting man persevering and self-reliant. For lives like his are always full of paradoxes; which to some minds seem like contradictions.

## HOPEFULNESS; AND HOW TO RENEW IT.

Then came his hopefulness; for most of the time he was a very hopeful man. And fortunate it is that he was; for courage alone is never enough; and many a brave true heart has been completely crushed for lack of hope. For not only must we be willing to face danger and pain; but we must also be able to RISE ABOVE THEM; and mere resignation, unaccompanied by hope, is at best but a pitiable half-virtue; while courage, without a well grounded hopefulness, is but rashness.

What then was the secret of this man's hopefulness? It was in large part that trust in God of which we have spoken. But also a certain healthy littleness, in times of great darkness, which made turn aside to little tasks and little joys, when the great ones grew dim; though he did not close, for a single moment, his soul's eyes to the larger tasks which he wisely left for a while undone, and seemed to have wholly forgotten. In this heroic willingness to almost forget at times the things he most loved, lay a wonderful source of power and recuperation; and happy indeed is the man who at such times can trust God greatly and wisely enough, to leave it all to Him, and turn contentedly to humbler duties, until the light comes back again.

### FULLNESS OF LOVE.

But our Father in Heaven is a God of Love; and the nearer we come to him the surer we are to be like him, and to have our hearts ever full of love. For he who goes on a mission without a loving heart, will find in it no romance; the romance coming only to those whose eyes are daily opened and purified by love. Hence was it that he of whom we write found in the work so much of sweetness and of gladness. For he loved the people for whom he worked; yes even when he sometimes rebuked them sharply; and love it was that showed him just what rebuke to give and how much to give. For he did know how to stop; and how to help the very men who thought him an enemy, because of the sharpness of some needed rebuke.

## A LOVE THAT MAKES MEN PATIENT.

Of another characteristic of his love this is also the best place to speak; namely that it was not an ideal, abstract love for man in general, or for the heathen, or for men and women whom he had never seen; but rather a strong, though silent love for individuals, old and young, lovely and unlovely, just as he found them round about him day by day. True there were some he could not help much; and some he could not understand; but in his quiet, farseeing way, he nevertheless tried to help them occasionally, or at least not to misjudge them, and often succeeded.

How different is such a love from the sentimental shallowness of a certain lady who wanted ever so much to go as a missionary but "just hated her neighbors, and knew she couldn't help any of them." And Dr. Wheeler's message to you and me would be: "If ever you find the slightest hint of such a feeling in your heart, be sure and stay right here at home, in cruel 'hateful' America, and learn to love your neighbors here, even those who love you least, and then, and not till then, should you think of trying to teach the heathen of Jesus and his love."

# FINDING THE BRIGHT SIDE; AND SPEAKING OF IT.

Nor can I go on till one other trait has found mention: — He loved to praise people.

But what a rare trait this is; and how often are we foolishly afraid to praise others, even when we admire them most. But this folly Mr. Wheeler had somehow outgrown; though I know not who it was that was entitled to the credit for this glad change, or rather for this strange survival of one of the loveliest traits of childhood. But however that may be, the trait was there; and many a time did it come in to cheer and help some weary one in the hard and lonely battle to be good.

And only one exception do I know to this rule of his of freely praising others, when they deserved it, and that was this: He gave the praise only to those who were in need of encouragement; but carefully postponed it when there was danger of its breeding vanity, as there sometimes is. But his genius for helpfulness showed itself in this, that he so often caught people, both old and young, when they did

need encouragement, and then gave his praise so heartily.

#### FORGETTING ONE'S SELF.

And, lastly, his love was an unselfish love; by which we mean, not a self-neglecting love, (though such it sometimes was) but a self-forgetting love. And happy is the man who trusts in God enough to be willing and able to forget himself in the intensity of his devotion to God, and to his fellow men. And how sadly a really Christian life, even on mission soil, can be marred and crippled and disappointed, if almost unconsciously, and yet really, it lets a few grains of selfishness creep into its daily life; a little willingness to step on others, because we do not like them, or because they interfere with our plans and our com-But even selfishness can be cured, when a consecrated heart wakes up to confess its need, and fight the battle prayerfully and often; and so no one need be discouraged.

## A LONGING TO SAVE SOULS.

But still another trait stands out clear and strong when we try to fully understand and explain this life; namely, a passionate longing to save souls. "But do not all true Christians have this?"—No, they do not. For there are men just as good as Dr. Wheeler, whose chief conscious ambition in life is simply to be successful farmers; and others whose chief conscious ambition is to be successful business men; and still others whose uppermost longing is to be artists; and others, almost as good, who seem to have no special

ambition in life, and are easily content with whatever kind of work falls to their lot.

Now against such men as these we have not one single word to say; for we know that down in their heart of hearts they often love men just as truly as Mr. Wheeler did; and use their money, their farms and their art just as truly for the good of others as he did his tongue and pen. But we would strongly advise such men and women not to go out as missionaries; for there is not one chance in ten of their succeeding. And it is a sad waste of human life and money to put a born farmer or artist in a place where what is really needed is an enthusiastic teacher and leader and adviser of men.

And as for the men who have no special tastes, and like one kind of work almost as well as another, they certainly are a helpful element in society at large; but they are certainly *not* cut out for pioneers and leaders; and make very poor missionaries.

But, says an objector, "did not Mr. Wheeler go into money-raising and house-building and ditch-digging just as vigorously as into anything else?" Yes, as vigorously, but not as enthusiastically; for it was only because the work must be done, and he saw no one else to do it, that he threw himself into it so lovingly, though often reluctantly; though in small doses such work was undoubtedly a real rest to him, after the more intense though more congenial work of directly edifying men.

"But should not a missionary love art and beauty?" Yes; and many a time have we known mis-

sionaries to seek in poetic description, in painting, in instrumental music, in botany, in geology, and in silent communion with nature, the rest for weary nerves and troubled thoughts which they so greatly need at times. But in all these cases, art was the secondary thing; and not in any way the ruling passion of the life. For the moulding of character was to them a far more absorbing and inspiring purpose; and one in which they displayed far more of skill and power.

## NEED OF BUSINESS ABILITY; AND STRICTER BUSINESS SUPERVISION.

And yet that a missionary requires business ability, in addition to his zeal for winning souls, is a point that no one will dispute; though we seriously doubt whether the importance of such ability has as yet been properly recognized. And from lack of such ability results a great deal of loss. For though money invested in foreign missions brings in each year a richer and richer harvest of results, and is in the main wisely invested, yet any one well acquainted with its inner workings, will admit that there is waste at some points.

That such waste has often been inevitable, Mr. Wheeler admitted. But he claimed that more of it might be prevented; his remedy for a large part of it being the fuller recognition of the importance of business ability as an element in the selection of missionaries; and, secondly, more prompt restraining of workers already on the ground who displayed a marked lack of such ability. For his wrath at the

unbusinesslike and shortsighted way in which some good men would spend the churches' money, was at times exceeding hot; and he scouted the idea that because we are Congregationalists, and all "good and consecrated men," therefore we ought to be left to do about as we please with the Lord's money.

"But are not missionaries restrained from using money unwisely?" Of course they are; but not sufficiently.—Hence Mr. Wheeler felt strongly that missionaries who were found lacking in the ability to manage money matters wisely should be promptly recalled.

## NEED OF TRAVELING SECRETARIES.

But let me venture to suggest another remedy, less drastic, though more novel; namely, the appointment of two more secretaries for our Board; and then that the five secretaries be located as follows: One as secretary for China and Japan; one as secretary for India and Ceylon; one as secretary for Turkey, and only two at Boston; the first three to live abroad, and not at Boston; and I believe that within three years there would be enough saving of what are now inevitable wastes to much more than compensate for all added expense; and that inside of fifteen years the amount of work accomplished with a given outlay of men and money could be very nearly doubled.

For pray, how could Gen. Grant have succeeded if he had tried to manage his campaign in detail when seven thousand miles away from the scene of action? And yet that is just what the Board is often compelled to do today.

But says some one, "We are not Methodists; we do not want a lot of bishops." Neither do I. But I once knew a man named N. G. Clark, and, taking him as a type, I simply ask, do you pretend that the missions of the American Board would have been more successful without his advising and restraining and encouraging hand at the helm? Ah no; and the most successful missionaries of the Board with almost one voice would cry out, No! And yet all we claim is that he could have done his grand work far better had he been on the ground, and not worked at such a fearful disadvantage of distance.

And furthermore, as I look out over this broad land, I find right in the bosom of the Congregational church a body of "Bishops" (state superintendents and secretaries so-called) who, with but few exceptions, are wonderfully successful in advising the churches and pastors, to whom financial aid is given from outside. And yet these men are Congregationalists, and this is a free country and a republic! What fearful inconsistency! And yet it is history; and it is right it should be so. Only the question is, When will our foreign missionary societies go and do likewise, and profit thereby?

But says someone, "The missionaries are themselves superintendents. Why have another superintendent over them?" To which we simply reply. You already have three superintendents at Boston and all we claim is that five could do the work still better, provided three of them were located abroad. And, secondly, the fact that an army has plenty of lieutenants and generals does not lessen, but rather increases the need of a leader in chief for all within a certain radius; and however many foremen a workshop may have, a general superintendent is still necessary.

And we should also remember that missionaries are human, like all the rest of us, and are sometimes sorely tempted to settle down and do things on a small scale, simply because it is easier; and at such times the presence, near at hand, of some more experienced adviser is a great comfort and blessing. For that which he has learned from his elders, and from longer experience, he can pass on; and so the world grows wiser and stronger, as each new generation of missionaries is brought into closer and more living contact with the generations that are gone by.

But says another objector, "The annual meeting of each mission is the best medium for settling all disputed or perplexing points of policy." To which we simply reply that, instead of being the best place, it is one of the worst places in which to settle many of the more delicate and yet extremely vital points of uncertainty and misunderstanding; for such questions can only be settled in private, and where one party looks upon the other as a recognized official superior, and not simply as the representative of an annual meeting "majority." which experience shows can often be tipped the other way next year.

And furthermore, many of the points where young missionaries most need advice, and most crave

skilled leadership, are points of detail, and questions of method, with which an annual meeting has little to do—and which even a superintendent would not find out without a little friendly, but searching inquiry.

Thus have we ventured to suggest a remedy for an evil over which we know that Dr. Wheeler's heart often ached sadly. Vaster than the one which he proposed, but far less drastic; though of course his remedy will also have to be used at times, and doubtless has been often used. And were my father here today, on these western prairies, I believe he would give a startled but hearty approval to his boy's plan; though on one point I am sure he would insist; namely, that the secretary from each country should be chosen from among the missionaries to that country, and that the missionaries should also have the privilege of nominating two or three candidates each, from the first three of whom a choice should be made. - Thus I leave it; a little seed; planted in memory of one I love, for a work I greatly love; and in due season it will bear fruit. Of this much I am certain.

### ABILITY TO LEAD.

The talent for leadership takes many different forms; some displaying it most markedly in art, some in literature, some in the class room, and some mostly on the platform; while others show it most markedly in active life. Without this talent for leadership a missionary would indeed be a failure; and so it comes to pass that wherever we find wide

awake missionaries this talent displays itself markedly; and in Mr. Wheeler's case it was so marked as to sometimes seem for the moment the sole secret of his success. But such a conclusion would miss the mark sadly; for great leaders are full as apt to be great deceivers as great helpers; and in his power to Help Men lay Mr. Wheeler's chief glory. And yet one secret of this higher power was the lower, but indispensable gift of leadership.

And whence came this gift? Doubtless from a variety of sources; and yet chief among them we shall find his habit of coming quickly to the main point and hitting it on the head, good and hard. For it was perfectly wonderful to see how fast he could dodge minor points, or else knock them over, and come to the main question in dispute. For like a skilful general he often took in the whole situation at a glance, and knew pretty accurately at the very start just what to expect, and how to go to work.

And when he saw a man describing a difficulty too fully, he was quite apt to interrupt him with the question: "But do all these details make the main point any clearer? Then why discuss them?" — "But," remarks some one, "you cannot always get at the main point. What then?" Why then you certainly ought not to say much. For at such times nine-tenths silence and only one-tenth talk is a far better solvent than nine-tenths talk and only one-tenth silence.

And here too we notice a power, common to all the world's greatest leaders; he could at times stand still and wait and watch for more light, at the very time when weaker minds would have felt that a positive decision must be made one way or the other. And the light always came after a while: though it did sometimes upset pretty badly some of his tentative plans and hopes.

And still another point of interest is the curious fact that quite often he could carry men's consciences with him and get them to do as he advised, even when their intellects were still unconvinced; i. e., when they still supposed (theoretically) that he was mistaken. Such followers as these were of course rather poor ones, as they were apt to make a good many blunders, and were also too timid to be the best of workmen. But fortunately most of his conversions were of a sort where conscience and intellect were both convinced; and so were lasting and hearty.

### THE MISSIONARY'S HOME LIFE.

But "the missionary should also have a home," says Mr. Wheeler, "a retreat to which he can return to be refreshed and cheered when depressed and dispirited by the bodily and mental fatigues of outside missionary labor."\* And he realized the need of such a home; because his own was such a rest and

<sup>\*</sup>Ten Years on the Euphrates, p. 65—Those who wish to see a very curious argument on the other side, based largely on the fact that missionary wives make the work much more costly (!) are referred to the Annual Report of the A. B. C. F. M. for 1842, pp. 42 to 44; though in some of his later works this same writer manfully admits that he was badly mistaken in his reasoning, and that missionary wives are a great blessing, even if they are rather costly.

cheer to him, especially at those inevitable moments when it seemed as if no one outside understood him. For such moments are sure to come to all of us, even the strongest.

But I shall not try to describe that home; for our literature is full of pictures of lovely homes; and in their deeper essentials all true homes are similar, though never alike. Yet of the many things that come to my mind I must speak of a few, which though not specially picturesque, will perhaps be helpful and interesting to young missionaries who are building up a home in some lonely foreign land, and find themselves at times in real danger of being dwarfed by some of the influences by which they are surrounded.

The first thing that impresses me in the memory of that home is the place that Family Prayer held in it. I will not describe just how it was conducted; for that is not essential; and I have seen it conducted very differently in different homes, with equal helpfulness. But the essential point was this; he and my mother and their children did meet every day at the family altar to ask for divine help, or else to give thanks for help already given; and at such times he spoke of only such things as specially interested him and them then and there. Hence his prayers lacked that vagueness and flatness which too often characterizes the prayers of really good men, and makes them less helpful to the leader and to all who join.

Once more do I remember how often he read aloud of an evening, or on the afternoon of some

half day set apart for rest. Sometimes it was the Life of Christ and sometimes the Life of Paul; sometimes the history of the Netherlands, or of Jesuit Missions, and sometimes the latest news from China and Japan; and sometimes the London Times or the Boston Recorder; and sometimes right along for hours, though oftener only by snatches, — a sentence here and there — but always interspersed with plenty of comments and queries as to my mother's opinion. Thus was the home life enriched, and even the young folks made to feel that life was full of large problems to be solved; and that it made a great difference whether they were worked out right or not.

Then next am I reminded of his love of study; first of all his Bible study, to which he gave a little time every morning when at home; and, secondly, his more general studies, to which he turned whenever he found his grasp of other work growing too nervous or weary, or lacking in its usual clearness. And yet to call it "study" seems almost laughable, so different was his idea of study from that of many who spend a life-time in study, only to end off by being as full of "learning" as a Thanksgiving turkey, and about as ignorant.

But, to my father, studying, or rather "reading" as he called it, meant not a stuffing of his memory for some future examination day, but simply a catching and fixing hints, inspirations and thoughts, which gave him food for still further thought and action. And thus he grew rich. For from life, men, books, newspapers, letters and nature he was ever drinking in and shaping and re-shaping the food he needed.

And yet, as I look back and see what a student he really was, I am more and more impressed with his great wisdom in refusing to spend a single moment on study which simply makes a man more "learned," without giving him any added inspiration and clearness of vision for the duties of today.

Thus was he a philosopher, even though philosophy was the one study which he most despised, because of its many absurd and misleading methods; and in the dangerous but necessary investigations of modern thought, many a student will yet find, in the life of this missionary, the mingled inspiration and restraint which shall make his own studies of philosophy and life as truly simple and practical as were Mr. Wheeler's studies of missionary policy and the art of helping men.

But not only did this missionary love to "read about the great men and heroes of the Christian church and of the world," he also loved nature; and on his beautiful though inexpensive Arab horse he loved to race among the hills where his field of labor lay spread before him, but in a restful way; while "Mamma" trotted along on a meek white donkey, and others from the station, some on horses, some on mules, and some on donkeys, made a merry crowd of missionaries, as merry as those who long ago went to Canterbury town, though not as reckless.

And thus might we run on indefinitely; for gossip like this is pleasant. But to properly understand the special meaning of this man's life, and of the things he taught and did, we must turn at once to other topics. For even as a boy it was his "policy" that most deeply impressed me, next to his character; and this policy I wish to explain as fully as his spoken and written words and remembered actions make possible; for here it was that he most sought for light, and added most to men's knowledge of the ways of God.

And yet one word more I must say, in closing, of that home in which the man rested and grew strong. Perhaps the most striking feature of it all was the quiet tenderness which pervaded it, even from the earliest years of my recollection, and even when in sadness of heart he had to whip his little boy. He was not demonstrative; it always seemed to me rather that he was too silent much of the time; but he was nearly always tender, and willing to let his love show, very plainly, though for the most part in a very undemonstrative way; and of this I have always been glad; for a "policy" without a warm heart back of it would be a very poor thing, however good it might be in the abstract.

### HIS FAULTS AND HIS EXAMPLE.

But did he not have any faults? Yes; and any one who reads this book through attentively will see that we do not claim that the missionary was infallible or faultless. But the study of a man's strong points is ordinarily more helpful than the study of his faults, provided the faults are touched on occasionally, and the good points are spoken of enthusiastically, but not in terms of mere eulogy.

But what we do claim is that Mr. Wheeler was exceptionally true, in his motives, and in the larger outlines of his thought; and also in the details of matters which he looked into at all closely; and that his trueness at these three points was what brought him success, a success that was truly wonderful. And what we have tried to do, in planning and writing this book, is to explain that success; so as to make it easier for others to go and do likewise, by learning from him even as he learned from Christ and Paul and Luther and Wesley; or rather learning with his help to better understand both Christ and Paul, and the things they taught.

## CHAPTER IX.

### LESSONS FROM EXPERIENCE.

We now come to some lessons from experience, taken in part from Mr. Wheeler's oft reiterated teachings, and in part from his more quiet practice, which we believe will be helpful to many a new beginner; though we cannot help hoping that they will also be helpful to such older missionaries as are gifted with those large powers of insight which enable a man to keep on learning from others, however well informed and successful he may be himself.

We will first of all discuss a few general principles bearing on the missionary's own conduct, and on the most effective ways of using the forces at his disposal; after which in successive chapters we will take up the Planting of Churches, the Training of Religious Leaders, the Proper Use of Money, Founding Schools and Colleges, and various other problems which need not be enumerated here.

### CHANGING ONE'S MIND.

Beginning first of all with some lessons which seem trifling, and yet are in reality indispensable to large success, we find that Mr. Wheeler was a man who dared to change his mind. But let no one suppose that he was fickle; for a fickle man changes his mind foolishly and blindly, ever throwing away today the results of yesterday's hard work. But the changing of mind of which we are speaking now is one which brings a man each time a little nearer to the truth; and makes one's plans and ideals broader and truer and more complete, as the years go by.

Surely this is not fickleness; but simply growth. And yet there are men who call it fickleness; and there are men who are so afraid of seeming fickle and inconsistent that they never grow, and are never made one whit wiser by experience.

And yet even a well considered change of mind has its dangers, in the meeting of which I believe the following cautions will be helpful, cautions which I have often heard my father give to new beginners:

First; be careful not to change your mind without sufficient reason; secondly, do not change it too suddenly; and, thirdly, see to it that your new thoughts and plans are not mere reversals of the thoughts and plans of yesterday; but only broader and simpler and more complete statements of the same vital truths. And if at times this involved some inconsistency, it was nearly always the inconsistency of a man who is nearer right today than he was yesterday; and such inconsistency is not a thing to be ashamed of.

### WINNING MEN BY EXAMPLE.

Then next we find in Mr. Wheeler's life how much depends on a missionary's own personal character

and example. For often, when people thought his teachings nonsensical, something in the man's life contradicted them, and made them willing to follow his lead far enough to find out for themselves that he was right. And though it does not follow from this that very good people will make good missionaries, no matter how few brains they have; this much is true, that, (given the brains and consecration,) a really lovely character in detail will multiply many fold the usefulness of the worker; while an unlovely and selfish vein running through the life will greatly lessen its usefulness, even when the unlovely one is really consecrated to the Master's service; for "great indeed is the power of a consecrated Christian life;" and great the weakness of one in which some "little faults" are allowed to live on unconquered, because they seem so little.

# IMPORTANCE OF STUDYING CHARACTER MORE CLOSELY.

Again we find that he was careful not to judge men simply by their talk, or by their willingness to take up some of the lighter crosses of the Christian life. For even when men's good intentions are sincere, they may often be so ill considered and shallow as to soon die down again, and come to naught, for a while at least.

Hence he was slow to count up converts, though quick to welcome each new comer, and shrewd and eager to quickly lead him on to a more complete taking up of the cross of service and the crown of love.

And, furthermore, by carefully noting his hearers, he learned, after a while, to divide them very quickly into four classes: First, hypocrites; secondly, persons actuated by mere honest curiosity; third, honest truth seekers, who are as yet only at the inquirer's stage; and fourthly, those who may properly be counted on as fully convinced and brought over to the Lord's side.—And this habit of carefully determining a hearer's standing, before saying much to him, made it easier for him to tell just what message would be most helpful in each case; for he firmly believed that even truth may be spoken in such an ill-timed way as to do little if any good.

Another interesting illustration of this constant desire to judge men justly was the almost tender respect which he showed for some who he felt were on the wrong road, and yet were at heart real truth seekers. And while we cannot say that he always succeeded in being just to such as these, we can say that he at least tried to be just, and you will find that of some good people even this much cannot be said; for they seem to glory in being unfair in their criticism of others.

#### HOW TO DEAL WITH PREJUDICE.

Another simple but far-reaching lesson which Mr. Wheeler learned from experiednce was the art of dealing with honest prejudice. And the art as he understood and practiced it seemed to be this:—If, in the belief of another, along with much error, there was some real truth, he would try in some simple, cordial way to recognize and admit that truth; and

then go on to show how that truth would naturally lead on to still others, which they had forgotten or overlooked. Thus would he win them; taking their erroneous views as the starting point for something higher and more consistent; instead of foolishly ignoring the little they already knew.

To illustrate this method of dealing with prejudice, let us consider for a moment, two pictures; one taken from history, and the other from Mr. Wheeler's own life. The first of these is from the life of St. Paul and is one to which Mr. Wheeler often referred with great delight. - Paul was preaching in Athens to a crowd of heathen on Mars' Hill (Acts 17:22) and thus he spoke: "Ye men of Athens, I can see that ye are in all things more God fearing than most; for, as I passed by and beheld your sacred places, I even found an altar with this inscription-'To the Unknown God.' Whom therefore ye worship, without knowing him, - him do I declare unto you." Such was Paul's method; as we also see from his epistles, and from other addresses in the Acts. - And now for an illustration from Mr. Wheeler's own life.

He was trying to address an excited crowd of people, who often kissed the Holy Bible on their altar, but knew very little of its contents, and thought the missionary an infidel. And what did the missionary do? He simply took up that Holy Book and kissed it; and like magic the crowd became silent and attentive, and were willing to hear the missionary as he expounded to them the teachings of the book which he had kissed in their pres-

ence. And, by thus kissing it, he put himself in a position where he could go on and show them that reading it daily was better than kissing.

And even when a prejudice seemed wholly wrong, the missionary was careful not to step on it needlessly, either by word or deed; and in discussion he would make a special effort to find some other starting point on which they could agree, thus making the discussion more helpful. And so he won and impressed many a man whom a less charitable or more pugnacious person would have needlessly grieved and driven away.

But when the people's prejudices called for concessions which would be harmful to them, or to a free and healthy development of the missionary's own deeper life, then Mr. Wheeler was one of those who would not yield an inch; but would either silently disregard the prejudice; or administer a searching rebuke, if it were shown in too aggressive a way.

### HOW TO MAKE DISCUSSION PROFITABLE.

The habit of often shifting the ground of a discussion of which we have just spoken was one of the most persistent and helpful of Mr. Wheeler's whole life. Yet it should be remembered that he never let the discussion shift at random, or shifted it himself from a mere desire to dodge difficulties; but simply from a determination not to debate for a single moment on any subject which the other party was not willing to discuss fairly, or was evidently incapable of seeing clearly. So that whenever he shifted the ground of a discussion, or suddenly turned from de-

bate to a scathing rebuke of some conceited and dishonest debater, who insisted on talking, but would not talk fairly,—even his opponents generally admitted that he had good reasons for so doing, and were generally willing to admit it openly.\*

# HOW TO DISTINGUISH ESSENTIALS FROM NON-ESSENTIALS.

But, says some one, how are we to distinguish essentials from non-essentials? This question is not an easy one to answer, nor are we likely to always succeed in distinguishing them as fully as we would like to do. But it is a question which we should know how to answer pretty clearly and correctly, even from the very first, and with greater and greater clearness as the years go by; for right here it is that many a worker, both at home and abroad, has made shipwreck of his own life's usefulness, and has brought great injury to himself and others.

Taking up the question then biographically, and trying to find in a closer study of Mr. Wheeler's own life an explanation of his skill in distinguishing essentials from non-essentials, we find two

<sup>\*</sup>I wish to add here my private opinion, based on a study of my father's life, and also on other data, that such informal discussions as these will generally be found far more helpful in missionary work, both home and foreign, than talks or addresses where only one person talks on uninterruptedly, except by hostile persons, for twenty, thirty or forty minutes. For elaborate monologues are coming to be less and less of a power in the real shaping of an average man's opinions, in any matter where his opinions and yours radically disagree.

Mr. Wheeler's rule of never debating either in public or in private with a man who was too dishonest or conceited to be fair is also well worthy of special note. For such debates only tend to make men forget the main issue and run off onto others which are comparatively of very little importance or no importance at all.

traits that go a long way toward explaining it. One was his habit of never deciding a question wholesale, — His instinct seemed to be to cut up any large or difficult question into a great many little ones; and then he would get so absorbed in the accurate solution of each of these that it often seemed as if he had forgotten the main point. But when at last each of these minor questions was clearly solved (or else clearly seen to be non-essential) then he would come back with startling suddenness to the main issue, of which these lower questions were only vital parts. — And then could he see clearly enough to solve many a perplexing problem which, had he attempted to solve it earlier, would only have led him into still greater perplexitv.

But side by side of this habit of never deciding wholesale, lay another of great importance, without which he would have been sadly crippled in many an exciting crisis; namely, a seeming utter disregard of the shortness of time, whenever a careful study of the situation showed that the longest way round was the only sure way of getting home. And yet he generally got there, and got there in better shape than others who had not the courage to go so slowly. For God and nature are strangely kind to the man who would rather do a little work well than a lot of work poorly; and generally reward him by letting him accomplish more than those who prefer to take a short cut, even though not quite sure that it is right.

But no, says some one, Mr. Wheeler, instead of being slow to decide hard and perplexing questions, was very quick and even hasty in his way of deciding them. To which we simply reply, then you do not know your man. For though he was quick to act, when his mind was once made up; and may also have been very quick in deciding some matters which to others were perplexing and hard, I can freely say that, whenever he himself was perplexed, he was one of the slowest of men in arriving at a decision that I have ever seen.

Was he then infallible? No, certainly not; for he was evidently mistaken at times. But it is grand to see how this beautiful sensitiveness to truth, and unwillingness to go ahead blindly, when he was not sure of his ground, did often save him from mistakes, or else enable him to find and correct them, when he had already made them.

But, going a step or two farther, we find still other points in Mr. Wheeler's character which throw light on this art of distinguishing essentials from non-essentials. — One is that he had very little to say, most of the time, about "non-essentials." — It was simply "more essential" and "less essential," so that most of the "non-essentials" were not suddenly discovered to be such, but only gradually; as day after day, and year after year, a careful study of the question, "What had I better do today?" showed that there were always some things more important to be done than others, and just what these things were.

And, secondly, he came to realize more and more clearly as the years went by that some things which may be essential tomorrow are not essential today; while others that are essential today, may not be essential tomorrow. And, furthermore, that many things which are essential and helpful for one nation or individual may be non-essential or even harmful for another. So that the need of choosing carefully each day the things that are most essential for that day's good came to be a very clearly recognized one in his whole life, keeping regularity from deteriorating into stagnation and irregularity from turning into lawlessness.

#### THE WHOLE PROBLEM IN A NUT-SHELL.

But this question of essentials and non-essentials leads on to another; namely this: Are there not some things that are essential everywhere? and how is a missionary to tell what these are, in first going among an unchristian people, or one whose Christianity is very faulty? This question we have already answered quite fully under "The Missionary's Message" and "Laying Foundations." But there is also needed of a more general answer, one that will briefly sum up the whole question in a single sentence of almost axiomatic clearness and simplicity—Mr. Wheeler's own statement of it being somewhat as follows: Give them at first only such things as they Most Need, taking care not to give too much.

Then will your work count, and be a help to them in getting later on from you and from others such

other helps as they may also need. For man's needs are many; but the deeper ones must be met first: then the lesser one. And he who overlooks men's deeper needs in his zeal to relieve lesser ones, will only drive them farther off from peace and God.

"But what do men most need?"—We may sum it all up in a very few words; namely, that we somehow convince them that God is love; and that we are his children; and so to be trusted (as, for example, in medical missionary work). Then comes the slow and hard, but sweet task, of teaching them also to be like him.

Such is our message in its three most essential parts; only we should be careful in trying to win their confidence to use only such simple QUIET helps as will be least likely to make them forget, even for a single second, their heavenly Father, and his wish that they should be like him. For just here it is that missionaries have sometimes erred most sadly; stuffing the poor unchristian or young Christian brain with such a variety of learning and superficial civilization that the need of being good and true, unselfish and lovely has been lost sight of; and the poor, disappointed people have failed to get that deeper change of life and heart of which these should have been only the after fruits, the "meat" but not the "milk."

And yet in all these cases we should remember that there is no antagonism between civilization and the gospel, or between learning and religion; but simply an inability of weak and darkened races to digest the strong, rich food of higher education and civilization, until they have been TONED UP by the sweeter and simpler and more vital food of a gospel of love and duty; first seen and heard, and then put in practice for many a long and happy year, like the years of childhood, and early manhood and womanhood.

For as to you and me the larger problems of mature life brought new struggles of which our childhood was ignorant, so does "higher education," so called, bring fierce struggles and temptations into every life; and it is wrong to let any one plunge into deep water too soon. For intellectual swimming is more difficult than physical; and the dangers of drowning are vastly greater, resulting as it does in a life-long blindness or else badness, produced by too much undigested learning.

### IMPORTANCE OF PREACHING A POSITIVE GOSPEL.

But going on with our narrative, we find yet another trait which contributed greatly to Mr. Wheeler's success as a missionary. He preached an intensely positive gospel most of the time. Not what we ought not to do, but what we ought to do; not what we ought not to believe, but what we ought to believe; not the vices but the virtues: and when men's vices were pointed out, it was not in the dramatic way which is too common now days, but sadly, and in words that appealed to the conscience rather than the imagination; so as to prepare the way for the more pleasant work of urging and explaining at length some positive and inspiring duty.

And so he learned to dwell long and lovingly on the more simple and oft needed truths of the Christian life; and but little on the inconsistencies and errors of the beliefs which he hoped to displace by something better. For he often used to say that he who simply knocks down Buddhism or Brahminism or Gregorianism does not thereby make men better; but may simply make them infidels and atheists, who have even less regard for truth and right than they had before.

While he also tried to keep in mind the fact that some forms of littleness and ignorance cannot be wholly overcome except by years and even generations of growth; and so should be criticised more gently than other faults that come more directly under the control of the will.

### NOT RULES; BUT PRINCIPLES.

A missionary who had no rules, or who had them, but did not enforce them, would indeed be a weakling and a changeling, tearing down his own work almost as fast as he built it; and many a missionary can doubtless trace some of his bitterest disappointments and failures to some moments of weakness in which the wish to be obliging has made him set aside temporarily some well-considered rule of procedure, which experience has proved to be essential to healthy growth.

But while the missionary should have rules, conscious and unconscious, (as this book abundantly testifies) and should never lightly set them aside, there is a still higher truth which he must ever keep in

mind; namely that there are many things for which no rules can wisely be given, but only some simple and far reaching principle of truth and duty, in the light of which questions of detail must be settled by each one for himself.

"But why not reduce them to rules?" Simply because your rules would be so complicated, or else so full of mistakes, that they would do more harm than good, killing out that healthy individuality which makes the life of one man or one nation so strikingly different from that of another. And so deep is this law of difference, or individuality, that it often happens that "rules and plans" which would be a help to you and me would be a positive hindrance to the Christian life of the people for whom we are working.

Hence Mr. Wheeler and his colleagues were very careful not to lay down many set rules for their converts; provided only they conformed to the deep law of godliness and love which the missionaries had come to proclaim. And it is pleasant to recall how emphatic Mr. Wheeler was in saying that the gospel of Christ was not a loaf of bread, baked in your way or mine, but simply a leaven suited to all climes, and capable of adapting itself to many different civilizations and purifying them all, without making them all alike.

#### THE IMPORTANCE OF REACHING LEADING MINDS.

We now come to a matter of great importance in the effective and economical planning of missionary work; namely, the desirability of reaching and influencing just as many leading minds as possible. For any one can see that he who converts a hundred leaders of men in five or ten or twenty years will have laid a far broader foundation than he who simply converts an equal number of ordinary men in the same time, most of whom are not endowed with any special gift of leadership, or any special skill in reaching other lives.

For alike in heathen lands and in Christian, in Orient and in Occident, in truth and in error, no movement becomes strong and aggressive till it has won to itself a goodly number of leading spirits, gifted with that peculiar make up which makes them natural leaders of men, wherever they go, both before and after conversion, though they are not always great talkers, and may work so quietly as to attract very little attention.

But such men are rare; and only a few of them are to be found in any one community. Yet these are the ones whom the missionary needs to reach, if possible. The question is, How can he do it?

First of all we answer, He cannot do it by settling down and becoming simply a faithful pastor or city missionary in some one community. Such is the lesson of history; such the lesson of the life of which we are speaking.

Had Christ settled down to simply preaching in Capernaum or Jerusalem, the day of Pentecost would never have seen its three thousand converts. For it was not Peter's preaching, but the fact that Jesus himself had long preached throughout all Galilee and Judea, and at three successive passovers besides,

and had called into active service twelve chief assistant spirits, and at least sixty or seventy others (Luke 10-1);—this it was which made so many ready to hear and quickly repent, when the day of Pentecost was fully come, and Jesus' life was more fully understood in the added light of his death and resurrection.

So also with Luther in his university at Wittenberg; he had around him a mass of restless students, monks and pressmen, leading spirits from many different places, all eager for more light, even before he began to speak to them. Hence was his message mighty and quick; or, rather, a great deal more mighty than it would have been had he simply preached to the people of some one town.

So too was it in the early years of the Harpoot work; for the missionaries did not labor long and patiently to win only a handful of hardened sinners in some one or two communities; but labored earnestly for a few souls in each of many different towns, namely, those who were already "hungering after righteousness;" and then, through these, they reached the more hardened and reckless ones. Nor should we forget that such men as these are often reached better by books, (supplemented by quite regular, but not too frequent, question and answer talks) than they would be by more formal addresses, or more persistent following up.

And, secondly, we should remember that the real leaders in any community or town, that is the real spiritual leaders, are not generally the smartest men; or the best educated; nor are they necessarily

the so called religious teachers of the community. For the smart men are too often smart and shallow, and utterly lacking in spirituality; and the best educated men are apt to be ones whose very learning has blinded them to the deepest needs of human nature; and as for so called religious leaders, most of them — in heathen and dead-christian lands — and many of them even in our own land, hold their office simply through some gift of speech, or love of dignity which marks them out as religious hindrances, and not as leaders.

Hence it is that the missionary need not be troubled, if these classes often let him alone, or listen only in a cold or hostile way. The only question being whether he can find any, who, though distrusting him at first, as an outsider, do still seem to love the message that he brings. If so, he has reached the class he seeks, and has a chance to do a far reaching work for Christ and men.

Nor is this any slur on city missionary work, or on simple pastoral duties. For when Christianity has once become a well known power in a community, then city missionary work can be done to so much better advantage that its usefulness will be just as great as that of work done on the foreign field, provided the two are done in ways that are equally wise and natural. But when gospel work first begins in any land, strictly city missionary methods cannot give the largest returns, either in numbers or quality of converts,

### How Much Touring Shall We Do.

This brings up the further question, how much touring or itinerating shall we do? and how shall we plan it so as to get the best results? This question is an exceedingly important one. For while all missionaries believe in touring, theoretically, the temptation to neglect it, in practice, is very strong; and it is also evident that some missionaries make a far greater success of it than others. As to the question, how much shall I do? Mr. Wheeler's practical answer, in his more active years, was that he gave about half of his time to touring and half to home work; though the largest part of this home work was also for outsiders, and not for the people of the town where he lived.

For men soon learned that the missionaries, though avoiding too much mere bread and butter hospitality, which makes the missionary's house a mere convenient hotel, were always glad to see them, and talk over the work in the towns whence they came. And for those choice, though rough clad souls to whom bread and butter would be no temptation, I well remember that bread and butter hospitality was also ever open; and well do I remember the interest with which I as a boy used to listen to the table talk of these "brethren," and notice how my father always turned the conversation to some topic of real and often stirring interest, so stirring that they and he would sometimes even forget to eat.

And, even in later years, when he had a large school, collegiate and preparatory, on his hands, his love for touring remained and asserted itself; though in his latest years he felt that it would have been better had he given it a more fully recognized place, even at the cost of seeming to neglect some parts of And in this I think he was right; his school work. for even in so strong and practical a life as his, years of confinement to mere school work did tend in some ways to a less clear grasp of some of those safeguards without which even the best of schools tends to become more or less unpractical in some of its details, and thus less perfect and satisfactory. But of this we shall speak later. Only let me here repeat and pass on Mr. Wheeler's lifelong conviction that every preaching missionary should give a large part of his time to touring; and the growing conviction of his later years that even educational missionaries, both male and female, whose main work is in connection with some school, should also break away from their school work at times, and broaden their love for man, and correct their sprouting prejudices, by a closer contact with common every day life and every day people.

And let us not forget that ten missionaries, each spending five months of the year in active touring, will accomplish far more than if the work were so divided that most of the touring was done by numbers one to five, while most of the home work was left to the others. For touring is a necessary tonic, or rather food, without which no missionary can

maintain a clear and thoroughly well balanced grasp of the great but perplexing problems in the solution of which he must day by day take a leader's part. So that while some will properly make more of a specialty of touring than others, it still remains true that every missionary, even the newest comer, should be gently compelled to take a hand in this most important branch of work, both for his work's sake and his own.

# HOW LARGE A DISTRICT SHALL WE COVER IN TOURING?

One of the most hotly disputed questions in all missionary work remains yet to be answered, and comes next in order. How large a district shall the missionary cover in his touring? — To this question the wildest answers have been given, some even claiming that all we need to do is to give each person a chance to hear the gospel once or twice; and that we should then go hurrying on from place to place, so as to give each creature a chance to hear the gospel offer at least once. But if I thought that the Bible, fairly interpreted, taught any such doctrine, I should simply feel obliged to say, "Well, for once the good book is mistaken."

But when we come to look at the matter soberly, we find no such teaching. For no preacher or proclaimer of the gospel, or of any other deep and many-sided message, can be said to have really done his duty, until he makes his message plain enough, by putting it in many different lights, for men to really understand its meaning.

And to suppose that Christ's second coming is to be hastened by any preaching of the gospel which men cannot be expected to really understand, is as absurd as the old Roman Catholic doctrine that praying in Latin would save men's souls, wherever they might be.

For pray tell me, How many of us would be Christians today, if we had heard of Christ and his gospel only once or twice? or even a hundred times? And if Christ meant that his disciples should go hurrying with post haste from town to town, and land to land, it is certainly strange that so many of his apostles did not know it, but remained for many a long year in Palestine; — and that he himself should have so carefully limited his own labors to one small country, only eighty miles long.

And, furthermore, those who are tempted to think of evangelizing the world as simply a lot of well-meaning, earnest talk, regardless of results, should remember that the command, as given in Matt. 28: 19, clearly excludes such an idea; for we are told to "make disciples of all nations," not simply to talk to them; and in the 20th verse, "teach them to observe my commandments" certainly means more than "tell them about my commandments."

And if appeal is made to the example of Paul, we need only remember that in nearly every community where he worked there was already a nucleus of devout, God-fearing Jews, many of whom had doubtless heard of Christ long before, as from year to year some of their number went to Jerusalem to

attend the passover. Hence his work was more that of an evangelist and reformer and organizer, teaching those who already loved the Father to love the Son as well; and to love their Gentile neighbors more; rather than that of a mere foreign missionary in the modern sense of that word. And yet even he often staid for months and even years in the same place; and had special assistants, such as Timothy and Titus, to follow up and complete the work which he himself had begun.

### J. HUDSON TAYLOR'S OPINION.

Coming then to more practical solutions of the question, I take pleasure in being able to quote from J. Hudson Taylor, of the China Inland Mission, a statement which puts one part of the case very clearly. He says\*: "It is most desirable that the itineration be systematic; and that the same centers be visited again and again.—Short visits are [ordinarily] best at first; but longer and more frequent ones will become desirable as time progresses." And such was the practice of the Harpoot missionaries; and, so far as I know, such also has been the practice of most other missionaries in whose success the Christian world has had special occasion to rejoice.

Only we should remember that very small centers, towns of one, two and three thousand inhabitants, are often just as hopeful for such work as ours, as are the larger towns and cities; and hence should

<sup>\*</sup>London Missionary Conference of 1888, Vol. II., p. 32.

never be overlooked, till by actual testing we find which are the most promising.

But if visits are to become both "longer and more frequent," as time goes on; the question arises, How is this to be brought about?

One answer is that there should be a steadily increasing number of native workers; some giving most of their time to touring, and the remainder to rest and study; and some giving only a few weeks each year to touring, and the rest of their time to settled pastoral work in some one community. And such was the practice of the Harpoot missionaries; who, as we shall see later on, began very early the selection and training of consecrated though unlearned men to do the work of native pastors and exhorters; and encouraged them to take a hand in the work of exhortation, and of slowly evangelizing neighboring communities.

As a further solution of the problem, Mr. Taylor also suggests that there should be a gradual increase in the number of missionaries; and it is curious to see that such was also the answer first proposed by Mr. Wheeler and his colleagues. For in 1858, when Diarbekir, Arabkir and Harpoot were all three occupied by missionaries, we find them asking for two more missionaries for Palu;\* whereas (as a matter of fact) it was found, later on, that the work in and around all these four centers could best be managed from Harpoot alone, and with only three or four active male missionares.

<sup>\*</sup>See Missionary Herald for 1858, p, 279.

But how then could they make "longer and more frequent" visits to their outstations? - First, by employing more native workers (as suggested above;) and, secondly, by gradually cutting off the less promising and less truth-loving communities. Such was the method followed by the missionaries at Harpoot; and such is the law of nature and of grace, as expounded by Jesus Christ himself (Luke 8:18) -And why? Simply because the most wilful sinners are most likely to repent at last, if left alone to their own unhappy selves, for a good long time; and the missionary is also less likely to deteriorate into a mere pointless talker, if he insists on hunting in the highways and hedges till he finds each day some who are really glad to be invited to the King's supper.

### NUMBER OF TOWNS VISITED EACH YEAR.

But still the question, just how many places can be profitably visited in a year, when first going over the ground, remains partly unanswered; for the missionary who generally spends three or four days at a place, as the Harpoot missionaries seem to have done, will not of course reach as many places in six or eight months as one who visits a new town each day or two: and furthermore he who spends only six or eight months touring will not reach as many places as if he had "lived in tents the year round," (as some have done).

Of this last sort of touring the most remarkable instance we have come across is that of the Rev. R. R. Meadows, of the Church Missionary Society,

who says\* that with a force of three missionaries, and seven native helpers, from the South Tinnevelly district in Southern India, he and his companions "used to visit fourteen hundred villages in North Tinnevelly over and over again, all of them at least twice a year, and many of them a great many more times than that." And so far as we are able to judge at this distance, their work seems to have been greatly blessed; though we ourselves should not dare to spread out quite so far, and know that Mr. Wheeler favored visiting less places. and staying several days in a place, and spending a part of the time each year at some central point, training up religious leaders for the permanent occupation of the most promising towns at the earliest possible date.

While then no better general rule can be given than that which we have quoted above from Hudson Taylor, we may properly add a few side hints and cautions which will help to make the matter plainer.

(1) The work of touring, even when systematic, may be carried on so blunderingly as to accomplish almost nothing. But this occurs only when the worker lives and talks in a pugnacious and disputatious way, rather than in one of patient, out-reach-

<sup>\*</sup>London Missionary Conference, 1888, Vol. 2, pp. 39 to 41.

<sup>|</sup>But even for the least promising towns (spiritually) and for the most noncentral and little, we believe that a systematic visitation from neighboring churches, and at rare intervals, by a missionary, should also be planned for; so as to gather in a few of the choicest and most willing souls even here, and make them feel that they too are invited. And in such work as this the Harpoot churches and missionaries were ever forward; though the Tinnevelly missionaries seem to have done it more systematically, and thus more effectively.

ing love; or else, secondly, when he assumes that the mere name of Jesus, without any knowledge of his life and character and simpler teachings, is going to win and save men, as if it were by magic.—
To these two classes failure is inevitable; to all other lovers of Jesus more or less success is equally sure.

- (2) While all should tour, more or less, each worker should be free to choose the special sort of touring in which he individually can do the best work; though experience, and conference with his brethren, may show him that some of the forms of work which he first inclined to choose are not really the best, and can be exchanged for better ones.
- (3) Every missionary should have a hand in the slow but early selection and training of proper leaders for pastoral work later on, as distinguished from evangelistic work; hence presumably should not spend all his time in touring.
- (4) The sooner a beginning can be made in organizing groups of local Christian workers for systematic home missionary work, the greater will be the final harvest; provided the work is carefully and wisely done. Of this we shall speak more fully later.
- (5) And, finally, many a missionary who has made a sad failure of touring; and of all other sorts of missionary work, will find the way to success open when he begins to spend less time in addressing crowds, and less in trying to prove theoretically that Christianity is better than heathenism or self-seeking, and more time in simply hunting up hungry

souls and bringing them inch by inch nearer to Christ, without telling them at first whereto the sweet and narrow way of love leads later on. For the the theory of right and the theology of right often perplex men, when the thought of simply "doing right," "with help from above," draws them nearer and nearer to the unseen God and Saviour, whose name as yet they know not, or, rather, utterly misunderstand,

And although my father believed most heartily in addressing large audiences, when they could be had in a quiet, attentive mood, and was earnest and successful in addressing such audiences—it still seems to me that the most memorable and instructive part of his life was his skill in uplifting souls one by one, and keeping a discussion, either public or private, from running off into unhelpful and untimely channels, or becoming a mere wrestle for superiority in debate.

#### NOT HAVING ENOUGH OUTSTATIONS.

Speaking of touring suggests yet another important problem; namely that of permanent outstations. And by outstations we mean, any place, where regular religious work is being carried on, for at least a part of each year, by some resident native helper; but not including places which are simply visited several times a year, or are in the circuit of some helper who lives elsewhere. but visits them regularly every week or two.\*

<sup>\*</sup>In such eases the place where the helper works most would be the outstation, and these others would only appear in the list of places for stated preaching.

It is pleasant to see how the importance of having a goodly number of such outstations is being more and more widely felt, all over the missionary world. For when a missionary settles down to simply laboring in one or two stations (or in a very few outstations) the danger of his getting into ruts is very great; and, furthermore, those who see him oftenest are often most jealous of his superiority, (Matt. 13:57 and 58.) and most likely to be over-sensitive to his faults; while those who meet him less often are better able to do him justice, and give his message due weight. And perhaps most important of all is the opportunity which a large outstation work gives for that reaching of leading minds of which we have already spoken, (page 124).

Hence one of the most noticeable signs of promise which we detect in looking back over the early history of the Harpoot work is the steadily increasing number of outstations which we find them occupying, for at least a part of each year, the average number of outstations being as follows:

1855 and '56One outstation.	
1857 to '59Six	outstations.
1860 to '64Thirteen	"
1865 Eighteen	"
1866*Twenty-eight	4.6
1867 Fifty-four	"
1868 to '75Sixty-nine	"
1876 to '85  Sixty-one	"
1886 to '95 Fifty-six	"

<sup>\*</sup>In this year Arabkir and its six outstations were put under the care of Harpoot.

<sup>||</sup>For explanation of this fall see chapter on "Founding Colleges."

Surely these figures point to a vigorous and far reaching work; and testify to some of the fruits of that systematic and extensive touring of which we have already spoken; and of that careful and early training up of faithful, and spiritually minded, though comparatively illiterate, native helphers of which we shall speak later on.

But let us turn now and take a look at all the missions of the Board, to see how here also there has been a steady growth in the relative number of outstations occupied from year to year per missionary.

Here are the figures:

From 1852 to '57 there was only one outstation for every three and a third male missionaries!

From 1858 to '60, one outstation for every one and a third missionaries.

```
      1861 to '65,
      1.3 outstations to each missionary.

      1866 and 7,
      3.
      " " " " "

      1868 to '79,
      3.3
      " " " " "

      1880 to '84,
      4.15
      " " " " "

      1885 to '90,
      4.9
      " " " " " "

      1891 to '96,
      5.7
      " " " " "
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Surely this also is a promising sign of growth; and yet taking the figures for 1896, and arranging them by missions, we find that this growth is very unequally distributed; for in some missions each male missionary superintends on an average the work of five, ten, fifteen, twenty and even twenty-five outstations; while in others there are only two, three or four outstations to each missionary; and in some even less than one outstation per missionary.

Surely these last are not laying their foundations broad enough; and are not properly utilizing the converts God has given them as a means of reaching still others. For, according to their own showing, they have quite a good many "church members" and other "adherents"; and surely some of these might be used to advantage as lay workers, or as regular preachers, in scattering the good seed more widely and less expensively. For experience shows that one foreign missionary with four or five carefully inspired and beloved and superintended native workers can easily do more work than two or three missionaries could do, without such help; and do it at much less cost.

## HOW MANY MISSIONARIES SHOULD THERE BE AT EACH STATION?

We now come to another point to which the Harpoot missionaries attached a good deal of importance; namely, that no mission station can be properly manned with less than three male missionaries.

— This point, in just the form in which Dr. Wheeler stated it, may not be strictly true; but this much at least seems clear, that ordinarily, other things being equal, the stations where two or three male missionaries work together are more likely to lay their work out on a large scale, and reap a larger harvest of success.—While missions in which the missionaries are more scattered, seem, so far as we are able to judge, to do the work on a much smaller scale; and run a much greater risk of settling down into mere local city missionaries or pastors, which, as we have

tried to show under "Touring" and "Reaching Leading Minds," is always unfortunate, as the more farreaching work is what the foreign field most needs.

It is also noticeable that there has been a change in this respect in the missions of the Board. The average number of missionaries at each station from 1836 to '66, being about 1.5 to each station; while the average number for the last ten years is 2.01 for each station, showing a marked tendency to place more men at a station than formerly. Or taking it by missions, we find five missions with thirty-four missionaries that seem to strongly favor the one man plan; for they have thirty-one stations for their thirty-four men. While fifteen other missions, with nearly five-sixths of the missionaries of the Board, favor having more men at a station; for they have only 66 stations for 163 men, which gives an average of 2.47 men to each station.—Clearly then public opinion, in the missions of the Board, is strongly opposed to the one man plan; and if it has any special benefits, they are wholly local, or else have been very generally overlooked. We should be glad to have those who still believe in the one man plan, once so common, tell us which it is?

## HAVING TOO MANY MISSIONARIES AT SOME STATIONS.

But there is also another extreme to be guarded against, namely having too many missionaries at a station; this being an error into which prosperous and important stations are specially likely to fall; and one which the home Board, through its secre-

taries,, needs to guard against most carefully. — For when a station gets too many missionaries four things are almost sure to happen.

First, the missionaries find it a great deal harder to plan their work so as to really give each one a full man's or woman's share of work that really needs to be done, and done by a foreigner.

Secondly, it becomes harder to overcome that inevitable friction between energetic souls, which cannot be properly overcome, unless each can easily lay hands, without too much planning, on plenty of good hard work which the missionary is sure he or she ought to do. Then will each one be enthusiastic, and full of congenial work, into which they can enter most heartily; and friction can be easily overcome; or else made a source of mutual blessing, rather than the hindrance which it too often is.

Thirdly, in a station where there are too many missionaries, there is more danger of the missionaries doing themselves many things which could be more wisely committed to the hands of the missionaries' native helpers — who need the practice of doing just such work, and in the end could learn to do it just as well (under missionary leadership) as the missionary would do it himself, provided the work is really suited to the needs of the people and place.

And, fourthly, a station too strongly manned with workers from abroad is sure to absorb some workers who are More Needed Elsewhere in the Lord's vineyard. And whenever a prosperous mission or station calls for "more men" or "more women," the

First Question to be asked and answered is, Could they not get along without the extra man or woman and still do just as great a work in essentials, if they were to modify some of their plans and ways of working, so as not to need so many costly, foreign workmen?

For experience shows that with us all the temptation is to cry, "Oh for more time, more hands, more helpers," when really our most urgent need is MORE SKILL. Nor is this a slur on any one; for under proper pressure, and with a little outside help, the most skilful workmen are always the ones who are best able to become yet more skilful, and thus lead on toward a more and more perfect understanding of the problem of missions, and the best ways of doing missionary work.

For the more we study Dr. Wheeler's life, and the lives and doings of scores of other missionaries, the more deeply are we impressed with the fact that missionary work is a growing work; one in which the workers are ever making new discoveries, and working out new problems for the benefit of those who come after them;—and we should be careful not to let bigness of work and manyness of missionaries interfere for a single moment with that steady growth in skill, which is so marked a feature of the best missionary work all over the world.

For, as in a first class fruit farm, or flower garden, great care is taken not to have too many flowers or apples or peaches grow from any one root, just so on mission soil the best results will be attained, if the missionary is careful not to branch out into new lines

of work too rapidly. Yet, like all other successful men, he finds it hard to remember this; and needs a little kindly restraint; until he shall have clearly justified his larger and more costly plans.

#### FOUR STAGES IN MISSIONARY WORK.

And now, in closing the discussion, let us once more take a bird's eye view of the whole field. We shall find missionary work in four stages; the experimental or pioneer stage, the unsuccessful stage, the active or progressive stage, and the finishing stage.

In the first of these, the experimental stage, a whole district may properly be committed to a single missionary's care; for the simple reason that experiments are generally most instructive and economical, when not made on too large a scale. Precision and accuracy of observation counting for more than the bigness of the experiment.

But even such pioneer missionaries should be members of some more settled station, not too far away; and should return there from time to time for the change of work, and change of atmosphere, which they so much need, to keep themselves in touch with other aggressive Christian workers.

In the second stage, which we have called the unsuccessful stage, most of the work in a given district should probably be still left in the hands of one man; as a single doctor, after properly consulting with others, can generally do more for a dangerously sick community than two or three doctors could, taking turns.—But even here the missionary doctor, so to speak, should have his home and headquarters at

some station where he can often consult at great length with other colleagues, engaged like himself in some form of missionary work.

Then comes the active, or progressive stage, when the work is well started, and a healthy hunger for righteousness and knowledge has been fairly wakened. At this stage the best work can be done, if two or three missionaries have coextensive jurisdiction over the same field; each having, if possible, some special line, and yet all co-operating in the more general parts of the work.

Of hints for this stage of the work, this book is full. We may then pass on to the fourth, or finishing stage.

— To this stage apply very emphatically all the cautions as to not sacrificing quality to bigness, by making "improvements" too rapidly, or mere learning to truly helpful scholarship, of which we have spoken in other parts of the book.

But the question for most of us is not, How to finish the work? but How to bring it steadily nearer to completeness and purity. This done, the finishing stage will surely come in due time, and bring its own needed light with it.

And, finally, however much it may be best that the different missionaries should subdivide the work between them, and in the experimental and unsuccessful stages should even divide up their fields of labor (though residing together)—it still remains true that a few well manned stations will accomplish vastly more for Christ and the world than a much larger number of weak ones; and the number of oc-

cupied stations in a mission should be strictly dependent on the number of available men, and not on the merely apparent benefit of seeming to hold our own in a lot of "important centers," many of which we cannot man properly. Though as mere substations, to be often visited by some missionary with a view to future occupation, if best and possible, these points might be profitably and economically cultivated. For the gains of such a plan would vastly outweigh the slight loss of time and prestige which would result from joining them temporarily or permanently onto some stronger station, and changing the mouse's head into a lion's tail.

### CHAPTER X.

# PLANTING CHURCHES; AND TEACHING THEM HOW TO WORK.

That the object of Christian missions is the conversion of men to Christ, and putting within the reach of all men the richness of love and peace which such conversion implies, is undoubtedly true. -But when it comes to converting men, we soon find that here, as elsewhere, some ways of working are more successful than others; producing a purer and stronger type of Christian life, and one that is more likely to hold its own and be a self-propagating power for good in years to come. And among the earliest and most important of these lessons is the discovery, made long ago, and applied so successfully in the early Christian church, that union is power; and that believers, by joining hands, can accomplish far more than by working singly, or each one independently.

Thus originated the Christian church, when once the Jewish church, in which Christ worked, had, as a church, despised his message and forced a separation.

In form it has changed from time to time, and is undoubtedly destined to change even more in years

to come than it has changed thus far; for the needs of one generation and one epoch are not in all respects the same as those of another, and a very slight change of form often makes an institution seem very different to a hasty observer.

But this much will always be true of every living church, wherever found, and however changed in polity or plan; it will always be a body of Christians closely joined together for Christian work, especially those forms of Christian work of which the outside world does not recognize the importance.

Such churches must be formed wherever the missionary goes, as soon as enough truly converted men are found to do the work, and share the blessing. And any failure to organize such churches is sure to result in the partial loss of a great deal of good seed, which might have been made to yield an abundant harvest.

Thus far Mr. Wheeler agreed closely with others. But early in his missionary life we find him joining a body of earnest thinkers and workers who were bold enough to claim that as yet missionary churches had not been organized on quite the right basis, and so were much weaker than they need be. And in so saying he seems to have voiced the opinion of a majority of the more progressive missionaries of the Board all over the world, at that time. But in the power to find out remedies and apply them, and in the knack of overcoming difficulties, he seems to have far surpassed most of his contemporaries; and hence it is that his finished life is such a rich mine of suggestion and example for the use of others gifted

with less inventive power, but equally impressed with the need of improvements. While those who are like him gifted with inventive power, will also find in his thoughts and methods much that will help them in going even farther than he himself has gone.

#### CONDITIONS OF CHURCH MEMBERSHIP.

Coming then to the details of church organization, the first point on which we find his example specially instructive is the great care which he and his colleagues exercised, in forming their churches, to favor the admission of only those who gave the clearest evidences of a change of heart, and of a genuine longing to become more like Christ. In this their practice was not at all distinctive, for hundreds of others have been just as careful; but the point is one of such extreme importance that it needs to be ever kept at the front; and even those who are most careful will find themselves at times strangely tempted to lower the bars - in the interests of what seems to be a "larger charity," but is in reality only a blinder and more short-sighted charity. For it is sure to bring disaster to the church as a whole and also to every individual who is admitted to its membership too hastily.

For any man who is not clearly on the Lord's side is only injured by being admitted to a fellowship which assumes that he is a Christian, when he is not. While the occasional keeping out of some true Christians who do not yet give clear enough evidence of conversion, will do them no harm; if they are only treated just as tenderly and fairly outside as

they would be inside, and are made to feel that they will be welcome, as soon as their lives afford the desired evidence.

#### LOCAL CHURCHES VERSUS UNION CHURCHES.

Going a step farther, we find that instead of forming a lot of weak, local churches Mr. Wheeler and his colleagues adopted the plan of forming union churches; in which members from many different localities joined, the church being naturally located at some point which furnished a sufficient number of members to make a strong, live nucleus.\*

Thus were the benefits of church fellowship realized at a very early date, without the serious evils which come from organizing weak and helpless churches, without proper leaders and without any proper realization of the importance of Christian industry and self-consecration as a sine qua non of Christian peace and blessing.

#### MAKING THE SACRAMENTS TOO PROMINENT.

For in the Orient, even more than in the Occident, the mere externals of religion (baptism, church membership and the Lord's supper) are in constant danger of becoming substitutes for godliness, instead of helps to godliness; and for that reason should be steadily kept in the background, until the deeper facts of godliness and goodness and self-consecration have been properly emphasized and put in practice, in a manly, self-sacrificing way. And so

<sup>\*</sup>At one time the Harpoot city church had in this way members from nine different places; many of which afterwards became centers of independent, local churches.

the missionaries were careful to offer the sacraments of baptism and the Lord's supper only to those who were willing to go beyond mere professions and begin to work heartily and give generously for the gospel work in their midst; thus insuring to the churches a more healthy and vigorous growth. For this naturally led on the following simple rule: If you want full and formal recognition as Christians, you should first come together and choose some one to act as your pastor and helper and servant in these things; for we, like Paul, feel ourselves called to the work of simple evangelizing and preaching (I Cor. I:14 to 17), rather than to work which a settled pastor could do so much better than we.\*

#### PASTORLESS CHURCHES.

Hence we find the Harpoot missionaries laying great stress on the importance of furnishing every church with a properly trained native pastor. But why? Simply because experience the world over shows that any social movement without recognized leaders soon dies out, or becomes very weak. And why a native pastor? Why not a foreign pastor (i. e. a missionary?)

First, because missionary pastors are too costly; secondly, because they are too scarce; thirdly, because they can do far more good as general leaders, starters, trainers and organizers; fourthly, because

<sup>\*</sup>And our Lord Jesus, though evidently approving of baptism, seems to have also felt that it should not be made too prominent; for we are explicitly told that "Jesus himself baptized not;" though his disciples did (John 4:1 and 2.) Certainly a most instructive picture; both in what it teaches as to the importance of baptism and also its\_relative\_unimportance, and the danger of making too much of it.

experience shows that even a very illiterate native understands many of the detailed every day wants and temptations of the people far better than even the ablest, kindest and best educated missionary any where round; and finally, because the constant responsibility and joy of training up and selecting leaders from their own number, and from their own sons and daughters, is a constant inspiration to the churches, without which their life would be sadly crippled and dwarfed.

Surely these five reasons, carefully weighed, will clearly prove the importance of relying on native pastors rather than on missionaries for the detailed pastoral care of individual churches on missionary ground. And theoretically this is pretty generally admitted; though practically a close observer can see that many missionaries still fall more or less into the old error of themselves settling down into mere pastoral work, to the great detriment of the people they are working for.

And yet, although the apostle Paul was so careful to ordain elders in every church, (Acts 14:23 and Titus 1:5,) missionaries in the early part of this century seem to have very generally supposed that their churches could not be safely committed to the care of native pastors; and in 1839 we find an officer of the Board writing thus of the Sandwich Islands: "There is not one person among the twelve thousand native church members who is sufficiently educated and experienced to be ordained as pastor of the smallest native church."\*

<sup>\*</sup>Report for 1839, p. 172.

And thirty years later, in 1869, Dr. Anderson writes: "It is only a few years since the discovery was made that native pastors form an essential element in native churches." Only we should call it a rediscovery, rather than a discovery. For without it the early Christian church could never have spread and worked as it did.

Of course native pastors will make some mistakes, which the missionary would not; and the problem of how to best train native pastors and helpers for their work has not as yet been fully solved; but even with such faulty training as we have been able to give them now, they greatly multiply the missionary's power, and have been most abundantly blessed of God.

#### SELF-SUPPORTING CHURCHES.

We now come to the doctrine which probably more than any other has made the work in Harpoot famous in the history of missions; namely, the assertion that, in any properly conducted missionary work, the native churches must be taught to take upon themselves the support of most of their gospel institutions—and the practical demonstration that the churches can be taught to do this far more rapidly than had commonly been supposed possible. At scores of other points the Harpoot mission policy is full of suggestiveness, and of evidences of a large and clear insight into many things; but her most distinctive message, the one in which she has differed most from other stations, is the way in which she has plead for self-support, and shown that teach-

ing the people to give is not a mere matter of dollars and cents, — but a vital element in Christian growth, and one without which no church can ever be strong and healthy.

But as the question is a large and complicated one, we reserve it for discussion in a later chapter, only calling attention to it here that no one may read this chapter without also reading the other.

#### CAN THE CHURCHES RULE THEMSELVES?

Any one who reads this book through will not be surprised to learn that Mr. Wheeler also believed in letting self-supporting churches rule themselves; and in this we cannot but feel that he was right. For a well-grown church will learn wisdom much faster by experience (pleasant and unpleasant) than it will by being simply kept in leading strings.

And even before a church reaches full self-support, he believed in letting it, for the most part, manage its own affairs; considering that an occasional veto power for use in extreme cases and the moral right to protest, suggest and plead, was all that it was ordinarily necessary for the missionary to use.— Thus were the churches taught to think and plan for themselves, both singly and as a united body; and the times of trial from within and from without through which they have since passed seem to show strikingly the good effects of this policy, though also revealing some incidental defects which need correcting; but to have given the churches less freedom would only have made these defects greater, and not less.

Though it probably is true that the missionaries should have more carefully maintained their own independence in their own affairs; for letting you manage your affairs, and heartily welcoming your suggestions as to mine, does not involve your right to manage mine; and we are inclined to think that time will show that, in their zeal for coöperation, our missionaries abroad have of late years sometimes forgotten this important distinction. But of this we shall speak later.

#### LARGE AND SMALL CHURCHES.

But shall we favor the formation of large churches? especially in important centers? To these questions, under existing conditions, Mr. Wheeler gave an emphatic negative for an answer; having noticed that large churches are apt to lose in spirituality what they gain in size.\* Nor did he favor having a fine church building, "because the Jesuits have one, and we must keep up our prestige," as some have done. For a little church, even middling full of spirituality and love, will influence the community more than a large one that has entered the wild, blind race for bigness, wealth and fashion. - And, curiously enough, if we leave out a few exceptionally rich churches, the statistics of our American churches seem to show that, even in the much boasted matter of benevolence, very large churches ordinarily give less per member than smaller churches, provided the smaller churches are not so small as to be positively weak.

<sup>\*</sup>The test question being, not *How many* lovely Christians are there in your church? but *What proportion* of your members are such?

Hence he favored the dividing of churches, far more than uniting them; considering even the union churches of which we have spoken as a mere temporary expedient, to be subdivided as soon as possible; even as a gardener often subdivides his choicest plants, and gets in consequence a larger harvest of beauty and of sweetness.

#### TEACHING CHURCHES HOW TO WORK.

We now come to another point to which Mr. Wheeler attached great importance, namely, that every church should be a body of WORKERS, each of whom has a special work to do for the Master.

Nor did he think of this service as consisting simply, or chiefly, in the more public duties, such as helping in church work, supporting church institutions, etc.; but rather as including all the details of everyday life and work. And although we cannot but feel that he did not sufficiently realize how many bewildering difficulties beset this path of daily service, nor how often ignorance and not perversity (I Tim. 1:13) is the cause of men's stumbling and falling, yet this much is certain; that the thought of daily service, as a test of Christian character, was one on which he dwelt very frequently; the thought of it inspiring and thrilling his life, in all its stronger and nobler moments; and almost haunting it in some weaker moods, - so searching, and so many-sided was it.

And in this thought of serving others, day by day, lay one of the prime causes of his usefulness and power; and we believe that it is along this line that the church will enjoy its largest growth in years to come; though the blessing cannot become at all general, until those who believe in a higher Christian life learn to speak of it more quietly and wisely; and are more careful to avoid extravagant and strained interpretations of scripture.

For as I look back and see how steadily my father believed in this higher daily life; and urged men to press on toward it; I am impressed with the quietness with which he did it; thus avoiding many needless mistakes, and making it harder for hypocrites to gain influence in the churches by counterfeiting this higher life.—And as his life was full of this thought, so too is this book; in which we have tried to catch and reproduce the atmosphere of that life.

And yet where we have praised and admired, we cannot but add one word of criticism; that the truth for which Mr. Wheeler lived and pleaded so earnestly and so concretely, may be seen as clearly and fully as possible by those who come after, and may be applied more easily. And the criticism is this: The churches, or rather the individual members, were not helped in finding a sufficient variety of ways of serving the Lord. It was too often taken for granted that the love of God once planted in a human soul will enable it to find plenty of ways of expressing that love, and expressing it wisely. But such is not the case; for a dull man generally makes a dull Christian; a hasty man makes a hasty Christian, and a weak man makes a weak Christian. For Christianity does not suddenly make the man all over; it simply gives him a life-long and mighty lift in the right direction.

Hence do we look forward with great eagerness to a time, not far distant, when true pastoral work, as distinguished from mere preaching and social calls, shall become more of a skilled profession, both here and in foreign lands.—And when that time comes, the ideal for which Mr. Wheeler pleaded so earnestly will be more fully realized in this and other lands.

And as we see in God's church and world changes going on which perplex and trouble us, let us remember that, however much of human perversity may enter into them, they all have a *deeper meaning*; and point, in a groping and blundering way, to some real need in human nature, as now situated, which we have not yet succeeded in meeting as fully as we should.

#### LOCAL HOME MISSIONARY SOCIETIES.

But coming back again to problems more simple, and less vast, we find that early in the history of the Harpoot work Local Home Missionary Societies were formed in a good many towns for the circulation of the Scriptures and the preaching of the Gospel; the object of these societies being not the raising of money to send others, but the sending out of volunteers from their own number to visit neighboring towns and cities, ten, twenty and even thirty sometimes going out for such work, from a single town, in a single week.

Thus were Saturday afternoon and Sunday busy days indeed for these good workers; who like the priests of old (Matt. 12:5) had to find their rest on

some other day of the week. And in this way the good seed was scattered much more rapidly, widely and effectively than it could have been, had the work all been done by the missionaries, or by such few paid workers as they could find and wisely employ. For many a man who can testify for Christ by word of mouth occasionally, and do it very well, would make poor work of it, if placed where he must give all or most of his time to the same work.

But as time went on, and some became much more skilful than others in the presentation of truth, there came an inevitable change; and many, who in earlier years had dared to talk freely to any one and every one, became more timid and silent. Nor was the change one to be regretted; for a time had come, in the progress of Christ's kingdom, when such silent witnesses were even more needed than talkative ones.

And yet there would have been a loss, had not many of the churches begun at this time to contribute of their sons and their daughters, their money and their prayers, for a more formal kind of home missionary work, — namely, the sending of missionaries, from their own number, to Koordistan, one of the most neglected corners of their own country. Thus was the missionary spirit kept alive; though we cannot but feel that it would have been better still, if in addition to this work in Koordistan they had taken a more active part in watching, advising and helping financially some of the weaker Christian communities right in their own midst.

### Native Foreign Missionary Societies.

We have also been sorry to see how little the churches of the Board, either in Turkey or anywhere else, now give for strictly foreign missionary work in other parts of the world. The story is well worth telling. - Way back in 1848, we find the native Christians, in mission lands, contributing about \$1650.00 a year to the treasury of the Board; China contributing money for use in Turkey, and Turkey sending its offering for use in China. But ten years later, in 1858, we find the native Christians giving only \$1300.00. While after another period of ten years, in 1868, we find a still farther falling off, they having contributed only \$900.00 for the Board's work in other lands; and in 1877 only \$600.00; while in 1889 it had fallen still lower and was only about \$500.00.\* - And yet in the meanwhile the number of native churches had increased many fold; so that \$500.00 meant relatively less than \$50.00 would have meant forty years before.

And pray why this curious change? and why this great falling off? One reason is not far to seek. In 1848 the idea of self-supporting native churches was hardly dreamed of, except as an ideal for some distant future. But in 1858 it was being dreamt of, and in 1868 there were in the missions of the Board many single churches that were wholly self-supporting; and many other communities in which a good beginning had been made toward self-support; and

<sup>\*</sup>We take 1877 and '89 instead of '78 and '88 because we are unable to get figures just ten years apart.

since then the number of wholly or largely self-supporting Christian communities has steadily increased; — and so the missionaries fell into the natural mistake of supposing that in order to make self-support possible and easy, they ought to excuse the people from contributing for work in heathen lands.

But even though this mistake was a natural one, it would be most unfortunate if it should become permanent; for our mission churches, like the churches of the homeland, need the broadening and uplifting that comes from taking a hearty brotherly interest in other lands, and other climes, far away from home; — and the habit of giving, according to their ability, for this larger work would tend to make them more grateful for the help that comes to themselves, and better able to understand the reasons why the Board has to be so careful not to spend too much on any one mission or station; and is so often obliged to reject requests which in themselves would be perfectly proper, if only the need in other lands were not so urgent.

And even self-support would make more rapid progress than it has, if this privilege of giving for the heathen were oftener pressed home upon the churches we form. For a church which simply looks out for itself and its own wants and needs, soon becomes too sluggish and short-sighted to do even that much properly.

Hence we believe it would be a great help if at every station there were formed two little societies; a Home Missionary Society and a Foreign Missionary Society, with branches at every outstation, to collect and pass on missionary news, and at least once a year send a money offering to each of these causes. For even an offering of mites would bring a blessing, if it were made in love; just as truly as one made up of loving pounds and eagles.

Nor should the two societies be united. believe that even in heaven we shall find division of labor, some angels making a specialty of one kind of work and some of another, though there will not be any rivalry between the different workers, as there sometimes is here. And two wee, but enthusiastic societies, each working for the work it understands best, will accomplish more than one bigger society, whose leaders cannot be as enthusiastic, because of their having on their hands two different kinds of work, which they do not understand equally well and therefore cannot be equally enthusiastic about; such are the inevitable limitations of human vision. -Though if the ladies or brethren of any one community really prefer a union society, (i. e. if the workers and givers really prefer it) we certainly ought not to object.

Nor are such local missionary societies, home and foreign, needed only in certain classes of churches. For the weakest churches, financially, need them as a source of inspiration and cheer; while large and prosperous churches — who are in danger of depending too much on a few rich friends, inside the church or outside of it — need them even more, to save themselves from the slow but fatal decay, or else mere spirit of luxury, which such prosperity is apt to engender.

#### Ecclesiastical Organizations.

Coming next to the matter of ecclesiastical organizations, we need not stop to prove that some sort of organization is needed to give to the churches the benefits of a closer union and fellowship with each other; or that quarterly or annual or semi-annual gatherings for prayer and conference may be made exceedingly helpful.

Yet in the details of organization we do find several points of note on which Mr. Wheeler laid emphasis, most of which can be better discussed under the head of coöperation.—But one will have to be spoken of here; namely, his belief that missionaries should not be voting members of any local, ecclesiastical organization, but simply friendly visitors and advisers. His reason for so thinking was that in the long run missionary influence would correct their mistakes more effectually than missionary authority, or veto power, or votes.

And when we remember that some of these churches had already reached full self-support when first formed, and all were rapidly approaching self-support, we cannot but feel that this policy was right; especially when we remember that in any case of serious difference of opinion, public protest and, if need be, resistance on the part of the missionaries would count for more in the long run, than any attempt to nip the matter in the bud by mere parliamentary tactics; especially if the opposition leader were an outsider and a foreigner (i. e. a missionary) however beloved that missionary might be personally.

## Co-Operation of Native and Foreign Workers.... Its Benefits and Dangers.

But this only leads on to the larger question of cooperation, on which so much has been said and written of late. Let us try to look at the matter quietly; for it is one in which excitement and haste only make the confusion greater, instead of removing existing difficulties.

First of all, then, it is clear that even in the earliest stages of his work a missionary should often informally consult his assistants and neighbors; just as any energetic business man often consults on some special points even the least of those in his employ. Of course the outcome of such consultations cannot be safely used till it has been sifted and verified; but for one who asks his questions respectfully, and tries to learn something helpful from each reply, such consultations are exceedingly helpful; ever adding to his own experience some of the best results of the experience of those around him.

In this sort of consultation the Harpoot missionaries were ever pre-eminent; and to this day I can well remember with what a hearty ring my father ever consulted those around him; though seldom forgetful of the fact, that after getting all the light he can, the missionary must himself make the final decision in most matters.

But next we come to the question of how to cooperate, in more advanced stages of the work, with pastors, preachers and teachers who are wholly or partially independent of the missionary.—Let us first discuss the case where the native churches and workers are wholly independent; such for example as the internal management of church affairs. Has the missionary in such cases wholly abdicated his right as a Christian man, to sometimes interfere in extreme cases, however unwelcome his interference may be to some parties?

Practically my father's answer was, No; emphatically, No; though I never remember to have heard him answer the question theoretically. But well do I remember the pluck and vigor with which he occasionally came to the rescue of an oppressed minority, in some independent church; and we cannot but feel that if missionaries were to more emphatically assert, in words and in practice, their right to thus sometimes interfere, as men not as bishops, the effect on the native churches would be more wholesome, and some evils which the missionaries now find it hard to counteract could be met more successfully; such for example as the wine-drinking epidemic which at one time wrought so much mischief in the Harpoot field.

But the question will be asked, Should not the missionaries gradually commit to the hands of native workers many matters which at first were managed wholly by the missionaries themselves? Yes; certainly. But the father should not wholly retire from business, simply because he has taken his son into partnership; and he should have it distinctly understood that he is still the head of the firm, though ordinarily leaving the management of some parts of the business to his son. Then will the son do better

work, through being under a slight restraint all the time.

But the question arises, to whom shall this work be committed? or, in other words, Who is the junior partner? The natural answer seems to be: Those native churches which through their contributions and prayers have really begun to take up the burden which the missionaries hope in due time to lay down; in other words the officers of the local Home Missionary Society, Education Society, Foreign Missionary Society, etc.—Such are our junior partners, or rather the executive committees to whom the work is to be committed more and more, if they be found competent and faithful.

But right here a danger arises which seems often to have been overlooked; namely, that these our junior partners should be looked upon, not as advisers chiefly, but as active assistants and workers, to whom definite parts of the work are to be gradually and tentatively committed; the missionaries simply acting as court of appeals and final decision in cases of dispute. But as a matter of fact we find that these cooperative committees are far too often treated as if they were formal councillors and advisers to the missionaries, and not simply honored assistants - a relation which, if made too prominent, tends strongly to generate mere conceit and false dignity, without really developing that executive skill which in the long run makes men humble, and at the same time more and more fit for the full superintendence of the Lord's work in their own land later on.

For the position of active assistant and partner, though seemingly less honorable than that of councillor, is really more conducive to growth in manliness and usefulness and knowledge.

But, says someone, the idea of coöperation and partnership, as here presented, will result in much friction. To which we simply reply that the missionary who hopes to do really good work without some friction is doomed to disappointment. For even the Lord Jesus did not succeed in doing that. And if your plan of coöperation is one calculated to develop in your churches and in their agents a loving and business-like activity for Christ, the friction will be only occasional and temporary; and less and less as time goes on. For in their stronger and clearer moments, all your more sincere workers will love and honor you, however much they may grumble in their weaker moments.

Nor should the missionary forget that, brought up from infancy in constant and close contact with a larger and richer and purer civilization, it is no mere assumption for him to act the part of leader in chief; if he is at all fitted by natural endowment for the position he holds as representative of that larger western life. And it is only by humbly, but firmly maintaining his right to lead, that he can bring to the people whom he loves the help they need; and fit them for larger things later on.

### CHAPTER XI.

# NATIVE PASTORS AND HELPERS; AND HOW TO TRAIN THEM.

We have already spoken of the importance which Mr. Wheeler and his colleagues attached to the native pastorate; and of their encouragement of a spirit of self-reliance among the churches, and other "Congregations" that crowned their labors. And in later chapters we shall have occasion to speak of the raising up and training of still other sorts of leaders, both male and female. But in this chapter we wish to speak more especially of religious leaders, both pastors and preachers, and of some of their ways of selecting and training such.

That the missionary himself should not settle down to mere pastoral work; but should, as far as possible, train others to do the easier parts of the work which he wishes to see accomplished, devoting himself meanwhile to the more difficult and far-reaching task of selecting and training his assistants, and superintending and leading them on in their everwidening work,—this much has been pretty generally admitted. For such a plan of work multiplies the missionary's power many fold, both in quality and in quantity, and gives to his work a depth, vital-

ity and permanence which it could never have had, if he had relied for his results simply on his own direct personal efforts.

For he soon finds that many a very humble and unlearned brother can proclaim the Gospel message almost as effectively as he can himself, and sometimes even more effectively; though not as well able as he is to gather up and organize the results.

For many a man who is powerless to do anything unaided; often displays wonderful energy and skill in Christian work, when once thoroughly wakened by some one else, to whom God's providence has given a wider experience and insight. Thus was it that Christ relied on his twelve apostles and on the "seventy;" thus also did Paul ever surround himself with other workers; and Luther, Wycliffe, Wesley, Booth, F. E. Clark and many others, have done the same; and thus accomplished more, each in his special line.

True, some of these grand movements have in them some very serious defects; but these defects, instead of being increased, are, on the contrary, greatly lessened by the use which is made of the inborn gift of leadership which God has given so much more abundantly to some men than to others.

Hence it is pleasant to see how rapidly the idea of MISSIONARY LEADERSHIP has gained ground during the past sixty years, that is to say since 1837, which is the earliest year for which we have been able to get statistics.

Taking then native helpers of all classes (i. e. all engaged in religious work of some sort,) we find that in the missions of the American Board there were from 1837 to 1851 more missionaries than there were native helpers; or about four missionaries to every three native helpers. But from that time on the ratio is reversed;

For from 1852 to '56, there were 1.5 native helpers to each American male missionary.

From 1857 to '65, there were 3.9 native helpers to each missionary.

From 1866 to '75, there were 6 native helpers to each missionary.

From 1876 to '85, — 9 native helpers to each missionary;—

And from 1886 to '95, - thirteen.

Surely a most remarkable and promising growth; though here as elsewhere some missions are far ahead of others, and a few missions of long standing seem rather backward in this matter, as statistics plainly show. Though perhaps the most striking evidence that some missionaries fail to properly appreciate the importance of training up plenty of native assistants, and Working Mostly Through THEM —— is the fact that their talks and letters are so full of what they themselves are doing, in person, for the masses round them; but seldom refer, except in a very incidental way, to the less picturesque but more important work of selecting, training, advising, superintending and consulting their native assistants, to which they ought to be giving so large a part of their time and strength.

#### How to Get the Best Men.

But coming again to the question in detail of selecting and training men for the Gospel ministry, the first sub-question that arises is, Who are the best men? and how are we to find them? To this important question we find in the experience of the Harpoot missionaries several helpful answers.

First, that "smart" men, so called, are seldom the best ones to employ in introducing the gospel to a people; for such men, even when not shallow and careless, are nearly always more given to simply entertaining the people than they are to educating and training them in the common-place duties and hopes of daily life.

Secondly, they were careful to choose men who were already leading spirits among their acquaint-ances. Not mere ecclesiastics; for these are seldom real leaders; and even when they do lead, are apt to be very unprincipled. For they soon found that the true leaders of a community were generally men of middle age, whose opinion carried weight, even before they became Christians. For the most careful thinkers in any community are always leaders of its better elements, whatever their trades may chance to be.

Thirdly, they were careful to choose men whose influence in most matters had been on the right side, even before conversion. For while conversion may change Saul into Paul; or a wild robber chieftain into a humble follower of Christ, in spite of the blood that stains his hands; or a grasping money-maker into a

great philanthropist; experience always shows that there was before, in each of these lives, a vein of true but half choked nobility, planted there by God, and used by Him in preparing them for their larger work later on. (See Acts 26:9, I Tim. 1:13, Rom. 10:1-3.) For though God's spirit often converts thoroughly mean and little men, He never makes them leaders in His church.

Fourthly, they tried to get men of real spirituality; men to whom the very thought of God and love and duty, and of prayer, temptation and sin, was sure to bring a thrill of joy or pain; and not mere goodygoody men, "born good," or rather born insipid, and called good, simply because they have not life enough in them to feel the temptations that fall to the lot of most men. For though these last may make pleasing figure-heads, and helpful members of society, they make very poor leaders and teachers in life's large battles, And they justly felt that a few live and thoroughly trusty men were more to be desired than a larger number of less live and trusty ones; for experience seems to show that even one or two untrustworthy and incompetent men, instead of "helping just a little," will positively interfere with the work done by others who are more reliable. Though this does not exclude little men; provided they be true enough to faithfully fill a little place.

Fifthly, they insisted on waiting till they could get men of real piety; i. e., men who were already converted. For otherwise many a good man would be spoiled by being stuffed with learning too soon; while others would only be better fitted to serve the

devil skilfully. - And strange to say, illiterate but intelligent and true-souled adults, of middle age, when once converted, are apt to make better workers, and a more abundant supply of workers, in the pioneer stage, than boys kept for a long period of years in the missionary schools, in hopes of fitting them for preachers and pastors. For boys brought up in heathenism, are apt to be upset morally and mentally by a course of book-learning which to us seems extremely elementary and harmless, or even indispensable. To which should be added the further remark that your work is sure to be sadly delayed and needlessly straitened, if you have to wait for a lot of boys to grow up; to find even then that many of them are not cut out for leaders at all; while others prefer honest money-making to preaching; and so, soon leave your employ.

But, says some one, how could they ever get started if they were not willing at first to work with unconverted helpers? The answer is, that they preferred to stand all alone for awhile, rather than run the risks of crippling the Lord's work by taking the wrong kind of men into partnership. For one talkative hypocrite (or even one great blunderer) is often enough to cripple a whole church, if he is once inside its fold; and even one case of cholera, too near home, may cause a great many needless deaths.

Then, sixthly, they were wise and far-sighted enough to employ at first some very unlearned men, so far as book-learning is concerned; and some of their finest foundation laying was done by just such men as these. For we should remember that life it-

self is a school, even in the darkest of earth's corners, and some pure souls stand very high in this school, even when of books and so-called sciences they as yet know not even the A B Cs. — And, even in later years, there always were some quiet corners where such rough and unpolished diamonds could be used to good advantage.

Seventhly, they were careful not to take too young men; for they soon found that men from twenty-five to thirty-five years of age generally made better workers than younger ones. For such men, though slower to learn, are nevertheless more quiet and steady; and less likely to be upset by the new and strange ideas which close contact with the missionary inevitably rouses, more or less. And they are also apt to be more wise and skilful in the work of winning and training souls. Surely here is a lesson worth remembering; for it is hard for us to realize how intoxicating is new knowledge, when given to an inexperienced young person too suddenly, without a proper chance to digest it.

And even in enlightened America, we would probably have less mere rambling talks in the pulpit, and less mere purposeless declamation, if young ministers, both pastors and evangelists, were expected to spend more of their time and strength in the simpler and more obscure parts of pastoral work instead of coming so early and so often before their people as full-fledged public leaders and teachers, privileged to speak long and often, in tones of authority, "because they are ministers." For neither smartness nor consecration will make a good professor out of

an inexperienced young doctor; or a really good preacher out of an inexperienced young theologue; though in the humbler, slower and less showy parts of either profession, even the most inexperienced man may do really helpful work; if sensible enough to let alone some cases, and often ask advice from his elders in others. And meanwhile, in dealing long and closely with individuals, he learns how to really lead and uplift masses; or else how to let them alone and work on honorably in private.

Then, eighthly, they were careful to keep testing their men after they had chosen them; sending them out every Saturday for a Sabbath's work in some one of the near villages; and also planning their course of study so as to oblige each student to spend the best part of the year — the four winter months — in active personal work among the people, — first as teacher, and later on as both preacher and teacher combined. And even in later years, when the seminary terms were longer, and their students all came from the lower schools and from the College, no one was admitted to the Seminary till he had been carefully tested as a teacher, colporteur or lay worker.

But says some one, Did the Harpoot missionaries always succeed in properly applying these various tests and conditions? — Of course not; for their ideal was a very high one. But one fact stands out clearly all through their history, namely that their honest attempt to apply such severe and varied tests resulted in their having an exceptionally large and consecrated body of workers; among whom were less poor men, and more extra good ones, than would otherwise have been possible.

## What to Teach Them.

After choosing the right men, the question still remains to be answered; what shall we teach them, in order to fit them for their work as leaders of God's flock? To this question no detailed answer need be given here; for on the main points there is a pretty general agreement the world over.—But just a few words will not be out of place.

It seems then rather odd to be told, as we are, that in early years the only book knowledge required for admission to the Theologial Seminary at Harpoot was the power to "read and write and cipher a little," and a "good knowledge of the gospel story"; and that the students had to take lessons in geography, spelling, etc., after entering the seminary! But these were things which could not be learned in the school of life, of which all of them had been honored pupils, though not graduates; and so had to be taught here.

But going on to matters more strictly theological, we find that they always gave the most prominent place in the whole course to Bible study; and it does my heart good to see how intensely practical most of this Bible study has been. For the world is beginning to find that even the Bible can be studied and taught in such stupidly unnatural ways as to do almost no good at all, and even a great deal of harm.

— And this the Harpoot missionaries seem to have realized pretty clearly; and so were markedly successful in impressing upon their pupils the spirit of God's word, rather than a mere string of abstract

doctrines, which would only perplex the mind rather than edify.

And well do I remember the intense enthusiasm with which Mr. Wheeler entered into this work of Bible teaching; making the class room seem more like an exceptionally wide awake prayer meeting than any other class room I ever entered. For the whole atmosphere seemed to be pervaded with the one thought that "man's chief end is to glorify God and enjoy Him forever."

Then, later on in the course, came a class in sermonizing, which I well remember attending at one time as an honorary boy pupil, — Mr. Wheeler taking an interest in this class second only to his interest in the classes for Biblical exegesis.

And besides the classes in sermonizing, both extempore and written, there was also constant practice in composition. But if we may venture a criticism, it would be this: that these "thinking lessons" were not detailed and simple enough. - For many a man who can string words and sentences together with a good deal of rhetorical skill and earnestness, is weak in the power to really think correctly, and extricate himself and others from the sloughs of perplexity and fallacy into which we all of us so often And we cannot but feel that some of the disappointments and anxieties which afterwards beset and limited their work might have been greatly lessened, if these earlier leaders had been more carefully trained in the art of really clear and accurate thinking, instead of being so often content with simply repeating earnestly the teachings of others.

And even in the field practice of which we have already spoken, when they went out to preach Sundays and vacations, we cannot but feel that they needed more help in the detailed and accurate study of human nature face to face than was usually given to them. - True, they were often accompanied by more experienced native workers, and were often visited and advised in their work by the missionaries. But in a great many important matters of detail it was taken for granted that "common sense" would lead them all right, without special training. But as a matter of fact such is not the case, either in Turkey or in America; and I do not hesitate to say that a careful course in observing human nature more closely, and thinking about it more accurately, would double the usefulness of most gospel workers, both at home and abroad.

But hurrying on in our glimpse at the course of study, we come to just one more matter of which we must take time to speak, namely the lessons in physical culture and the true dignity of labor!

The students needed better health, for they were not used to so much confining study; and the missionary longed for better roads out into the quiet country; and thinking that of course the students would be glad to help, and thus turn an honest penny in addition to their weekly allowance, Mr. Wheeler one day sent for the students to come and help him build an improved road round the mountain side.

But only two came! And then it was found that

they thought such work too undignified for young clergymen; even with a missionary to "boss the job" and do more digging than any one else.

But the missionaries were Yankees and would not be worsted quite so easily as that in a good cause; so they simply announced that after that the weekly allowance would be less, but that those who wished could earn something additional by working an hour a day in the missionary's labor gang, with the missionary as chief digger; and so after a while manual labor became quite respectable, and the students had healthier bodies and healthier minds, and the city better roads.

## HOW MUCH TO TEACH THEM.

But once more changing our point of view, we come to another matter to which Mr. Wheeler and his colleagues attached great importance; namely, the need of so planning the course of study, as not to upset your students' mental and moral balance.

For that learning does sometimes upset men and women morally and mentally, making them less true and less clear sighted, the records of colleges and seminaries and universities the world over, do most abundantly prove. Of course this moral upset may be at times due to the utterly faulty character of the teacher; but the point we have to consider here is quite another one; namely, that even a first class thanksgiving dinner may temporarily upset a person's digestion, mental or physical; and that such over-eating, kept up day after day and week after week, may even produce serious chronic disorders.

But where is the safety line? the line where healthy growth is assured, and the evils of mental dyspepsia avoided?—Is it after two years of study? or four? or ten? Does it exclude Greek and Hebrew? or include them? and does it justify the free teaching of English? or should all studies be vernacular? These are all hot questions on mission soil; but all of them misleading. For in different stations and at different stages of the work they should all be answered differently.

For the real test lies deeper down and is The Daily Effect on Character of the Lessons Taught and Learned. For a close and competent observer, judging his pupils singly, soon finds that each study, yes even algebra and calculus, makes each pupil perceptibly better or worse, nobler or meaner, as the days go by; and that what is a help to one is an injury to another. But going a little farther he also soon finds that some students are injured by the study of A, some by the study of B, and some by the study of C; while few if any are injured by a study of D. Under these circumstances, he must of course give the preference to D; so long as circumstances remain unaltered and a uniform course is required.

Of course this is not an easy test to apply; nor did the Harpoot missionaries always apply it with unerring accuracy. But they did apply it as best they knew how; and soon learning that too little intellectual stimulus was safer than too much, they managed very successfully to keep the spiritual side of their work foremost through all the years of their

work, though not quite as successfully in later years as in earlier; for a college is a more complex and puzzling organism than a theological seminary.

But their wisdom in not starting the college earlier, and their marked though faulty success in taming it when it did come, do them great credit; and both alike illustrate their grasp of this important principle. But of this we shall speak later.

But coming back to the seminary question we find them day by day and year by year feeling carefully the pulse of their school, and of each individual pupil, and stopping the giving of stimulants whenever there was the least tendency to intoxicate, or to rouse a spirit of mere self-seeking; for such a spirit is surely out of place in men supported by the churches, even when it does not degenerate into mere selfishness.

Then too they were ever careful to call a halt in study, whenever it lessened a man's sympathy for the people he must help. Or to quote the words of the late W. F. Williams, they strove to turn out men "so well educated that their people could look up to them; but not so much so as to be out of sympathy with them, or unhappy among them." And in this they succeeded most wonderfully. And moreover it was pleasant to see how often the danger of suspension, or an actual suspension of a year or two, would be the straw which would tip the balance in favor of health, and make good workmen out of some who were before in danger of losing their balance and self-control.

seem at arst but slight, there is no real gain; for the mind field to grasp the real truth, the truth to which

# How Long to Teach Them.

As to the length of the seminary course at Harpoot, it was originally two years, of seven and a half months each, with a long four months' vacation in the winter, so as to give them a chance to do personal work among the people at a time of year when the people and their children were most at leisure, and thus most accessible.

Later on the course was four years, and the standard of admission much higher; though from first to last the missionaries seem to have been keenly alive to the fact that too much mere book-learning is worse for a man than too little; and so were very slow in raising their standard.

But why is it that too much learning is a thing to be so carefully avoided? And is it not true, as some have asserted, that Mr. Wheeler was really an enemy of education, in all the earlier years of his life; and a very stubbornly inconsistent friend of education in all his later years; because of his being so careful not to go too fast? And is not knowledge a good thing?

Yes, surely knowledge, unmixed with poison, is good; but when given to a weak or sickly mind too rapidly, or rather too indiscriminately, it produces fever and delirium as truly as does well cooked food when given to one whose stomach is not ready for it. And, furthermore, even when the ill effects seem at first but slight, there is no real gain; for the mind fails to grasp the real truth, the truth to which

the words were meant to point, and so learns to work blindly rather than intelligently. For at such times simple, routine work, mental and physical, applying what little we already know, is far better for us than any attempt to get new knowledge by further study of books.

#### AS TO THE SUPPORT OF THEOLOGICAL STUDENTS.

As to the support of these students, the policy of the missionaries was to give them each a small weekly allowance, part of which was conditional on their helping in the manual work spoken of above (page 178) this allowance being made small enough to barely cover the expenses of a very simple way of living. But some one may ask, Why pay them anything? Why not make them support themselves? To this there are two answers; first, because most of them were such poor men in money ways that they could not have supported themselves and gone on with a regular course of study, without taking a much longer time than was best, where so many fields were already white for the harvest and waiting for reapers. And, secondly, the few who might have paid their own way, had already made as real and painful a sacrifice in giving up a profitable and wealth promising business, that to put upon them the added sacrifice of rapidly using up their small savings would have been unjust indeed, and very short sighted.

But we should also remember that these were all picked men, pledged to devote themselves to

gospel work, if found suitable; and sure to be soon "sent home," as per contract, if found unsuitable; and also sure to spend at least three or four months every year while in the seminary, in active service at points where trained leaders were needed at once; and at the end of two, three or four years, able to give their whole time and strength to the work.

## THE STUDENT AFTER GRADUATION.

We ought next to say a word about the way in which the missionaries dealt with these men after graduation; for on mission soil, even more evidently than in Christian America, graduation is only a great commencement.

And yet we need not go into many details, for other parts of the book are full of them; but only call attention to the general fact that, if these choice young men are to do good work, and really do their best, they will need close and constant supervision, for they like us are human, and need both inspiration and restraint. Otherwise many an important duty will be overlooked or neglected, sometimes because of human ignorance, and sometimes because of human weakness; for these haunt even the best of men, when forced to stand alone, even in a good cause.

And then once more am I reminded of the way in which the missionaries at Harpoot thought of their native helpers as brethren beloved; and treated them as such, even when they had to rebuke and restrain them sharply, as an elder brother would restrain a

younger. And although, as a boy, and later on as a man, I have spent nineteen years in Harpoot, and have watched it closely from a distance for even a longer time, I never saw there, with but one exception, the spirit of looking down on the people which I have since learned does sometimes exist even in some missionary hearts. And I have no doubt this hearty respect which the Harpoot missionaries felt for the people among whom they labored was one of the many seemingly little things, which taken together accounted for their large success; though any one of them taken alone would never have brought such a harvest.

The missionaries were also careful to have from time to time short summer schools for the encouragement and further training of such of their helpers as could attend; though these do not seem to have been held quite as often as might perhaps have been well. And we are inclined to think that they ought also to have required from each of their helpers, except those who had passed into the employ of wholly self-supporting churches, a simple semi-annual or quarterly examination of some sort, only taking care to let each one choose for himself just what line his studies shall take; that thus along side of the gentle compulsion of an examination, there might be great freedom as to the special problems in life, Scripture, or history which each one would choose for his quarter's study, provided he gave ample proof of having done plenty of careful, detailed and accurate work on his special problem.

# As to the Location and Number of Missionary Seminaries.

As to the location and number of missionary seminaries, there are three points which are of sufficient general interest to be worth mentioning. is that they should never be located at a point, however central, where the student would have to live or dress in a way much, if any, more costly than that of the well to do middle class in his own native district. To us in America where the middle class in New York, Chicago and San Francisco, and at all intervening points live and dress nearly the same (though not at equal cost) this seems a wholly unnecessary point to make. But in the Orient, where ways of living vary greatly from district to district, it is a point of great importance; for habits of fine living and dressing, once acquired, are hard to lay aside; and yet do strongly tend to lessen the average man's willingness to settle down once more among a poorly dressed and roughly fed people; though these may be the very ones among whom he has spent nine-tenths of his life, and among whom he would today be happier than in his fine clothes and restless search for better living. - On this point the conflict in early years was at times very hot, but finally this much was pretty generally agreed to.

Then, secondly, it has been quite generally admitted of late, by many missionaries at least, that each station should, if possible, have from time to time, small "station classes" of men likely to become ministers later on; and that a little time may profit-

ably be spent each year in starting these men in their systematic studies, with a view to testing them, and fitting the best of them for a fuller course of study later on, at some regular seminary.

But it is also quite generally admitted, though at times a little reluctantly, that stations which wish their men to take a full theological course should not ordinarily attempt to do all the work at home. For three seminaries with fifteen pupils each would cost the American churches nearly three times as much as one seminary with forty-five pupils, without any likelihood of their really doing any better work, if as good. While in station classes, the attempt should be to simply give glimpses of life, and a few ideas as to methods of study and self-culture, with frequent examination of the results of private study on character and life, rather than to teach very much in the class room proper.

# CHAPTER XII.

# SELF-SUPPORTING CHURCHES; OR THE PROPER USE OF MONEY.

And now we come to the subject on which Mr. Wheeler's life and writings throw more new light than on any other one subject in the whole range of missionary thought; namely the wise and unwise use of money in missionary work, both at home and abroad.

### BEARING ONE ANOTHER'S BURDENS.

But first of all the question arises, and has often been asked of late, Why should money be used at all in missionary work?

The answer to this question is found when we come to applying that beautiful teaching of Scripture (Gal. 6:2) and of nature, "Bear ye one another's burdens, and so fulfil the law of Christ." For life would be sad indeed, were there not in it so many chances to help in bearing others' burdens and to get others to help in bearing ours. - Home, Friendship, Love, Father, Mother, words like these all point back to burden bearing; and from love of burden bearing, and a wise burden bearing, comes all their sweetness and beauty. For burdens rightly borne only make life richer and sweeter for us all,

Hence do we find that money, the tool which so often lightens the burdens of home, is also sometimes needed to lighten the burdens of missionary work, for the missionary, and for his converts in foreign lands; enabling him to devote more time and strength to teaching men; and enabling them to enjoy Christian privileges which, without such neighborly help, would have been unattainable at first.

# BEARING OUR OWN BURDENS.

But truth is always double, each truth being limited and deepened by some other truth which limits and fulfils it, though seeming at first to only contra-And thus it is that side by side of the passive privilege of letting others bear some of our burdens for us, is the active one of bearing our own burdens, as soon as we are able to do it; and also helping to bear the burdens of others, who at some one point happen to be weaker than we are, and so to need our help. And on this duty of self-reliance and self-help, and helpfulness toward others, wise fathers and mothers insist very early, when as yet their children seem incapable of helping anyone. And Scripture is also full of verses touching upon this duty; such as: Galatians 6:5, "For every man shall bear his own burden;" or II Thess. 3:10, where the apostle says plainly: "We commanded you that if any man would not work neither should he eat." And again: "We beseech you brethren....work with your own hands, as we commanded you," I Thess. 4: 10, 11. — Also that "the Lord loveth a cheerful giver" (II Cor. 9:7), and that "it is more blessed to give than to receive" (Acts 20:35.)

# The Duty of Giving.

Yet though Scripture and experience are so emphatic in condemning a lazy man, or one who too long lets others bear too many of his burdens for him, and so clearly points out the privilege and duty of giving for others' good, yet this is one of the duties which many missionaries have almost utterly failed to inculcate and properly enforce upon their converts, - thus loading their churches down with a lot of weakling, over grown babies, and a good sprinkling of hypocrites.

For, though a too free use of foreign money does not turn all one's converts into hypocrites, it does seriously cripple them all, and deprive the native churches of their vitality and power to move and uplift those round about them.

But before going on to discuss the evils of a too free use of others' money, and the ins and outs of self-support, as illustrated by Dr. Wheeler's life, we wish to point out a deeply interesting and significant Bible coincidence which connects the duty of selfconsecration and property-consecration very closely with the teachings of our Lord Jesus Christ himself. - Here it is:

Bear ye one another's burdens and so fulfil The Law of Christ .-Gal. 6:2.

Remember The Words of the Lord Fesus, how he said, It is more blessed to give than to receive.—Acts 20:35. Thus do two of the most inspiring watchwords of a large Christian benevolence both come back vividly to Jesus Christ himself; and thus self-support also comes back to him. And how? Simply by pointing out the oft forgotten fact that our Oriental churches are as truly entitled to the blessing of which Christ here spoke, as we are; and if we, in our short-sighted generosity, deprive them of this blessing of giving, by leaving them too few burdens to bear, we simply wrong them and bring great sorrow and pain into their lives and our own — even as many a loving parent has had occasion in later life to regret bitterly the way in which their own too hasty unselfishness has only made their children more selfish and unhappy.

Oh let us not repeat this sad mistake on a larger scale; and then wonder why Christ's kingdom is so slow in coming!

But turning to questions of detail we find that through the efforts of Mr. Wheeler and of a comparatively small number of like spirits, it has at last come to be pretty generally admitted that native churches can do something toward their own support; and that some time or other each church ought to become wholly self-supporting; and later on we hope to give some clear statistical proof that there is a wide spread and steady gain in the practical grasping and applying of this difficult truth to mission churches.

But a close study of the problem also shows that in the practical details of self-support and missionary finance there are many perplexing problems to be solved, and some very serious difficulties to be overcome. Hence in this chapter we shall enter into the study of many details, proud that the Harpoot missionaries should have so carefully worked out these matters of detail, on which success so often depends.—Our materials we gather in part from Dr. Wheeler's published writings; in part from the things which he and his colleagues did; and in part from hundreds of conversations in which we were fortunate enough to hear Mr. Wheeler discuss various points of mission policy.

## "THE PEOPLE ARE TOO POOR."

First of all then, at the very outset of the whole discussion, we meet the objection that "the people in many districts and towns are too poor to support their own teachers and preachers." And the objection is one which is so plausible at first sight that thousands have been deceived by it; and even he who afterwards became such an earnest and successful champion of self-support admits frankly that he too was deceived by it, for a while, and did not try to make the people do as much toward self-support as would have been good for them. But fortunately in Harpoot this mistake was discovered early enough to correct it, ere it could do much mischief.

That people in mission lands are often very poor no one will deny; but the question is, Are they so poor that we have any right to depive them of their self-respect? and of the gladsome feeling that they too have a share in supporting God's work at home, and in sending the gospel to other lands? For how-

ever small that share may be it always brings a blessing, if the little be but given in love. And as we shall see later on, even those who are too poor to give money can give work, thus enabling each one to give something.

#### BUT ARE THE PEOPLE REALLY TOO POOR?

But let us come right down to figures and see what this argument of poverty amounts to; and in order to do this and show also to what wild extremes it has been pressed, we will simply quote the words of a missionary to India, who really thinks he is a friend to self-support. He says, "It would take a thousand Christians in our field to furnish half of a native minister's support." (!)

We will admit that this statement is the wildest we have ever seen; and yet it is a sad fact that a good many missionaries do secretly hold views almost as absurd. And hence it will be well worth our while to look into even so extreme a statement a little more fully. — If then it would take a thousand native Christians to pay one half their minister's salary, it would take two thousand to pay the whole; or allowing three Christians to a family, it would take 660 families.\* — Now then supposing each family to give in money, food, cloth or shelter the equivalent of just one working day each year, what do we get? We

<sup>\*</sup>If by "a thousand Christians" Dr. —— meant a thousand heads of families or bread winners so called, then to pay the whole salary would require two thousand families instead of 660, a statement even more extravagant than that given above. But wishing to argue as fairly as possible, we have assumed that by "Christians" he means church members of either sex.

get a minister who is twice as well off financially as the average of his congregation. Or supposing each family to give the equivalent of two days' work (or one 150th of their income,) we have a minister who is four times as well off financially as the average of his congregation; and so on up. Surely this is nonsense; for while it is undoubtedly true that a religious leader should live better than the poorest and most unfortunate of his people, if he is to do good, strong, vigorous work, it is even more true that you are almost certain to cripple him, or greatly weaken him morally and spiritually, if you give him a salary much above the Average of what his people earn; for his early training and theirs, and his needs and theirs, are in most respects the same; and a larger salary would only make him more selfish, not more useful.

## SELF-SUPPORT PROVED POSSIBLE.

But now let us turn the question round, and ask how many live, well-trained Christians it would really take to pay one half of a minister's salary, supposing that minister's salary to be just equal to the average income of his people, here again remembering that the minister has, or ought to have, a family to support, which means quite a good deal of sewing, mending, washing, cooking, laying in of supplies, etc., etc., all of which can be done in part by others, if some of his congregation are not able to pay their share in cash,

If each family, then, contribute one tenth of their income or labor to the support of their minister, his whole salary could be paid by ten families, or a half of it by five. Nor need there be any additional expense for church music, church building, church renting, etc., or anything except the pastor's salary. For so small a church certainly could and should go back to the sweet old apostolic custom of meeting at the house of some beloved sister or brother to talk over the ways of God with men (Acts 1:13, 20:8, 12:12; Rom. 16:3-5; Col. 4:15, etc.) and doubtless could and would often meet even in more sweetly simple ways, as did some women of old, (Acts 16:13.) where Paul and Silas found them by the river side.\* Nor would they need a separate schoolmaster; for surely the pastor of so small a church could and should give a part of his time to teaching; and would thus be saved from many of the temptatious that come to young doctors, lawyers and clergymen, who are not almost compelled by circumstances to work hard and long.

Or if each family contributed one twentieth (five per cent) of their income, the whole salary could be paid by twenty families, or half of it by ten. Which would be giving to the Lord one whole working day each three weeks. And surely a body of Christians who are too stingy to do this, and do it cheerfully, should not be honored by forming them into an independent local church, and giving them a pastor all their own. For such mismanagement would only deepen the tendency to serve the Lord half-heartedly,

<sup>\*</sup>And even if a special "meeting house" or meeting room were thought necessary, one suited to the needs of so young a church could be rented or built at very small money-cost; if a large part of the contributions were paid in days' labor, as has often been done, not only in Turkey, but also in civilized America.

or only in name. And as for starting a full fledged, independent church (as distinguished from a branch of a union church) with less than ten families, it would certainly be unwise. For such a church would be too easily upset by the death, removal or backsliding of a very few members; and in such matters it is always safer to run the risk of going a little too slow rather than too fast.

Remembering then that the native pastor is not a commander in chief, or a major general, but only the leader of a very simple community; and also remembering that he should not be too far removed from them, either socially or intellectually, we find that, so far as poverty is concerned, the problem of self-supporting native churches is not as difficult, even in a very poor community, as it at first seems to be. For the best leader for such a community will be one who from childhood has lived as poorly as they live, only more unselfishly and nobly.

Yet while we feel that this objection of poverty has very little weight, save as one of those difficulties in the way which all good movements have to overcome, we are far from supposing that the theoretical removal of it makes everything plain sailing.

# HOW SOON SHOULD A CHURCH BE FORMED?

Passing on then to difficulties which are really more serious, we come first of all to the question, How soon should an independent local church be formed? To this the Harpoot missionaries gave a markedly financial but practical answer; "Not until there are enough true Christians, and other hopeful inquirers,

to pay at least a half of the pastor's salary;" and as ten families could easily do this, as we have already shown, (page 195) this requirement was certainly not an unreasonable one.

But still the question will arise, should they make a money test so prominent in a matter that at first sight seems to be wholly spiritual? The answer is that they were far-sighted enough to see that no church can long maintain a healthy spiritual life, if organized on a short-sighted and unbusinesslike basis; and so after applying the spiritual tests and cautions of which we have already spoken, in Chapter Ten, they were careful to insist on this money test as an added essential to a permanent and thriving work.

But the question may properly be asked, What became of their converts and inquirers when as yet there were not enough for a church. The answer is that the converts were advised to join some neighboring church (see Union Churches, page 150;) and could also receive help in supporting some unordained man as preacher or chatechist, even though they could not as yet pay half his salary, provided they were willing to do a reasonable amount toward their preacher's support. Though after the eventful lessons of 1861\* the missionaries seem to have wisely avoided holding regular and long continued preaching services in any outstation, until some resident was found, deeply enough interested to help, at least a little, in bearing the expenses of such preaching, and thus make sure of the work's starting on a healthy, hearty basis. But furthermore that this "regular preaching" should

<sup>\*</sup>See Chapter Fourteen.

always be by some one whom the people could hope after a while to wholly support; lest too much more costly preaching, native or missionary, should make the people discontented with a less showy preacher later on.

# HOW SOON SHOULD A CHURCH BECOME WHOLLY SELF-SUPPORTING?

Another question that arises is, How soon should a church become wholly self-supporting? The Harpoot answer to this question was that ordinarily a church should be able to become wholly self-supporting within five years from the time when it was first formed, one-fifth of the Board's original grant to the church being cut off each year, if something evidently exceptional did not happen to justify a longer continuance of the Board's help. this necessarily assume that the church would double in five years; but rather that growth in numbers and in generosity, taken together, should and would make such a decrease possible and best, provided each church was formed with a definite understanding on the part of the members that they were to give more each year.

And yet on this much disputed matter the most essential points are certainly clear and simple; namely, that each station and missionary society should recognize more clearly the folly of forming weak churches that have not at least made a genuine and hearty beginning toward self-support; secondly, that they should set some definite limit to the amount of help which they are willing to give;

so as to create a sort of public opinion; thirdly, that this limit should be such as to require some good hard work and self-denial on the part of the people; and, finally, that there should be a definite understanding that in all ordinary cases the amount of help given from abroad will be decreased each year as rapidly as possible, "so that the Lord's money may go to other more needy communities in this and other lands."

A careful examination of the figures given on pages 194 to 196 does, it seems to me, show that the "one-half rule" is none too strict, especially when we remember that even the poorest need the blessing of feeling that God has a partner's share in all they earn. But even those who dare not take such high ground should at least insist on a beginning being made, and on a gradual decrease of the money help given; otherwise no amount of mere preaching of self-support can ever do any good. For actions speak louder than words.

And while it is undoubtedly better that we should go too slow than too fast; one thing is certain, that simply standing still and letting matters drift is utterly wrong. For every unguarded payment of money on our part, makes it harder for the people to ever overcome the besetting sin of covetousness, and become real co workers with God.\* And if in

<sup>\*</sup>This fact is strikingly illustrated by Dr. Luther Gulick, when giving some of his reasons for feeling utterly dissatisfied with Gospel work in Italy some years ago. He writes: "The Free Church has had a year of unusual prosperity; that is, they have had very large receipts of money from England and America, and have consequently done less for themselves than last year." (1) Yet this is by no means a solitary instance of the bad effect of reckless giving. (over)

exceptional cases missionaries fail to recognize this much, surely we have a case where compulsion should be used by the home board; or else the worker dismissed for incompetence. For even good men have no right to waste the churches' money, through a disastrously short-sighted misuse of that money, however well-meaning their folly may be.

# TO WHOM SHOULD THE MISSION GRANT BE MADE?

Following still further the question how to most wisely help a dependent church, we find the missionaries insisting that the church itself shall fix the pastor's salary; and furthermore making their money grant to the church, instead of giving it directly to the pastor himself; the effect of this policy being to bind pastor and church more closely together, and also greatly lessen the liability to get the salaries too high. For the churches, realizing that the whole salary must soon be paid by themselves, were more careful not to offer too much; and the pastors, realizing this same fact, were more careful not to ask or expect too much; and were also softened by being oft reminded of where their salaries came from, and of how much love and sacrifice they represented on their people's part; thus going on very evidently toward a truer self-consecration, and a tenderer, deeper love for the people whom they were to serve.

Here too we should explain what Dr. Wheeler meant by covetousness; it was not miserliness, nor was it stinginess; but simply excessive love of money, and a wish to spend it all, as far as possible, on one's self and one's family—like the man who asked the Lord to bless "me and my wife; my son John and his wife; us four and no more."—That man was undoubtedly covetous; though he may not have been stingy.

# Should the Churches Have a Common Treasury?

Here too is the best place to speak of another matter; namely, that the missionaries were careful to advise each church to pay its own bills, instead of having a common treasury out of which all salaries were paid. For the average man will give far more, if he knows his money is going right straight to the pastor or preacher he loves, and that the loved pastor is depending on it, than he will if he knows that his money is going into some general treasury, which will then pay the salary and make up all deficiencies, if he happens to give less than usual, or less than he might have given, with a little extra effort.

## MAKING ALL GRANTS CONDITIONAL.

But the missionaries soon found that even good men need strict rules; and that unbusinesslike habits tend strongly to encourage selfishness and laziness; and so were shrewd and wise enough to make and enforce another rule; namely that all mission grants should be conditional on the people's first paying their part of the month's salary.

But says a short-sighted objector, this was unfair; for it would only result in starving out an innocent man, because of his people's neglect or selfishness. But that is not true. For if the pastor had done his duty, and the fault really lay with the people, every one knew that the missionaries would gladly give that pastor work in some more deserving community, or in pioneering. — So that no faithful one need suffer.

But just here another objector turns up and says it would be unfair to the church to thus deprive them of their pastor; for their failure to pay, or pay in full, might be due to a serious failure of crops, or some other like cause which would partially excuse it. To which we simply reply, that such exceptional cases would of course call for an exceptional compromise; but do not in any way affect the wisdom of the general law.

## "WHOM HE LOVETH HE CHASTENETH."

But some will go even farther and claim that, even when the people's non-payment of their part springs from a blame-worthy neglect, it would still be better for the missionary to pay his money and then "argue with them in a brotherly way," instead of quietly inviting the good pastor to go and work elsewhere, and thus "crippling the work at an important center."

To which we reply that the world is already too full of young men and young women and young churches that have been ruined or weakened for life by a short-sighted unwillingness on the part of their parents to sometimes chasten them in love; while the cases are comparatively few where a firm but gentle and really loving insistence on their being true to themselves and others has ever permanently discouraged or even seemed to injure any church, or young man or young woman. And the missionary parent who lets a lazy church ride astride his neck will soon find that he is their helpless slave and misleader, rather than their leader and teacher. While he who dares to punish will seldom have to do it; and, when

he does do it, will have the joy of soon seeing marks of genuine repentance, in nearly every case where punishment has to be administered.

And even in the rare cases where a community persists in its wrong doing, and prefers money to manliness and honesty and love, it is better for the world, better for all the surrounding churches, and better even for that community and church that the church should die, and be replaced later on by a better one, that is not rotten to the core.

# WHO SHALL CIRCULATE THE SUBSCRIPTION PAPER?

But when we come right down to the question why missionaries who believe in self-support have so often failed in really enforcing it, we find still another point at which they have often failed, namely in an unwillingness to take right hold and start the wheel a rolling, by good, hard, hand to hand work.

And we feel sure that had not Mr. Wheeler, in behalf of the missionaries, been willing to circulate in person the subscription paper in the first church which they ever brought up to self-support, — Harpoot station would never have made such wonderful strides in planting independent churches as we shall have the pleasure of recording later on. For the battle was a hard one, and without Yankee pluck and wit and wisdom, right at the fore front of the battle, there would have been little likelihood of their succeeding so soon, or so markedly.

"But do you mean to say that the missionary should always circulate the subscription paper in person?"

No, I do not. But when the ice is to be broken for the first time, especially in the teeth of your own or your predecessors' previous mistakes, then nothing but Occidental pluck, supported by a firm faith in God and clear convictions of duty, can ever get the movement started. For the little hitches and the great hitches to be overcome, the selfishness, the inertia and the honest misconceptions, are indeed terrible at first. But when the work is done, then your reward begins, and it is a great one. For when the frost of covetousness has once been overcome, many a violet and snowdrop and crocus begins to blossom in homes and hearts which selfishness and shortsighted love had till then kept cold and desolate. Thus was it at Harpoot; thus will it ever be.

Let us then briefly review a few of the misconceptions which the missionary has to meet and conquer in the first campaign, though these are only samples of a mighty host.

# MISINTERPRETING SCRIPTURE.

Well, first of all, one man, or rather one large group of men, will honestly or dishonestly, quote that much abused Bible verse, Matt. 10:8, "Freely ye have received, freely give;" forgetful that only two verses farther on Christ himself says, "The workman is worthy of his meat," and so may claim it from the people among whom he is working. "Freely" thus referring not to the fact that he gets no wages; but rather to the fact that he gives generously such things as he has. So that this verse which bids the pastor give of his love, and prayers

and experience generously, is also a reason for the other man's signing the subscription paper generously (instead of not signing it at all) thus freely giving of his money for the support of a good cause.

## ACCUSING THE MISSIONARY OF INSINCERITY.

Then again another class claimed, generally behind the missionary's back, that he was simply trying to feather his own nest, by saving the Board's money to spend it on himself. For these, when found out, as they were pretty apt to be after a while, a sound thrashing, administered in words instead of blows, was the best possible treatment; for they were cowardly hypocrites, trying to make a place of honor for themselves in God's church, without caring a whit for God's law. In all such cases the missionary's daily life sufficiently answering the charge; and the rebuke being simply meant to break the influence of the deceiver over more pure minded men, who from love of money might be tempted to follow his lead.

# "LET THE MINISTER SUPPORT HIMSELF."

Then next came the class, alas too common, even in Christian America, who could see no reason why they should help support the minister. "Why not let him support himself, as I do?"—to whom the missionary had to expound I Cor. 9: verses 7, 11, 13 and 14, showing them that the minister was supporting himself, as truly as they were; and that his salary was something which the people owed him, (for service done;) though he did claim that the rich

were in duty bound to give enough to lighten the cost of church blessings to the poor of the congregation.

# "I AM TOO POOR."

Then came another class of well to do, or even rich men, who admitted that the pastor was a good man, doing a good work, for which he was certainly entitled to pay; but claimed that they personally were too poor or too straightened in business to give much; and so asked to be excused; or else let off with a ridiculously small subscription.

With these the argument took many different forms, all the way from tender pleading and serious joking to sharp rebuke and public protest. For these were generally men high in social standing, and some of them even professed Christians, and men whose evil example, if connived at, would mislead and upset many a poorer, humbler man.

One illustration of the jocose style of argument which Mr. Wheeler has put on record, is so quaint as to be worth repeating. A certain rich man who always took a prominent seat in the pewless church, having for himself a special reserved cushion, tried to play the poverty dodge. But Mr. Wheeler was equal to him. He simply said, "All right, only we shall have to assign you a poor man's seat with a box of dirt to sit on. Then others won't take offense at your not giving anything."\* But the man concluded that on the whole he better give.

<sup>\*</sup>Oriental houses and churches often have a dirt floor all over; while some are boarded at one end and dirt at the other, where no one sits, except when there is an unusually large crowd.

Then came the man who declared, that in the old Armenian church he never gave as much as the missionary was now asking him to give. To which the missionary simply replied, well then you better go back to the old Armenian church, if a cheap religion is all you care for. Or you might even turn Turk; for the Turks will pay you for doing that.—But this remark seems almost too grim; unless perchance the man was a consummate hypocrite, and needed a fearful probing.

Then at other times he would take the "poor man" at his word and begin to point out laughingly to the surrounding crowd some of the evidences of poverty in his daily expenditures, this, for generous minded men, who only needed a little uplift to win them, being a most effective argument.

Then last of all came one rich man, already within the church, whom the other native brethren were so anxious not to grieve, that they offered to pay his subscription for him, if the missionary would only let him off. And reluctantly the missionary did it; only to feel afterwards, when too late, that from that day the man was doubly hardened, and never really became a follower of Christ.

But there were others who were really poor, very poor; but still needed the blessing that comes from entering into partnership with God; and soon came to feel that the one or two cents a week which they could pledge was indeed a great privilege. And, among rich and poor alike, it was found that entering into partnership with God made life brighter and honesty easier, for all their work now seemed sacred.

#### Still Other Difficulties.

But the missionary's work was exceedingly hard; and sometimes he would come home all tired out and say, "I can't stand this any longer." But, nevertheless, after a few hours of rest he would slip out and go at it again; and so the work went on.

Yet I cannot wonder that he wearied of it sadly, and was at times too harsh with some stiff necked ones. Yet far better thus than that he should have been too easy; for the lessons he taught them were greatly needed and were full of blessing; even if at times they were a little too roughly taught; and even though the missionary was sometimes very stern, one fact was very widely known: This money raiser had a warm, kind heart and really loved the poor; a requisite which should never be lost sight of in choosing your money collectors; for a cold and simply formal collector will do more harm than good and make men honestly hate your church, or at least carefully avoid it.\*

Then later on came the discouraging time when some who had begun giving wanted to be excused from giving any more; and some really did insist on stopping, because the root of the matter was not in them (Matt. 13:20-21). But meanwhile a much larger number had learned to love to give; and so the good work went on; till the church which had at first given half its pastor's salary reluctantly, was

<sup>\*</sup>Nor should the subscription list ever take the form of a tax or dun on church members, determined by a church finance committee; but should in most cases be privately settled between each collector and donor, as a free-will offering in which Christians and unchristians are all alike invited to join, for their own good, PRIVATELY.

willing, yes, glad, for the most part, to give all. After which time other half self-supporting churches began to spring up in rapid succession, and then to go on like the Harpoot city church toward full self-support. For the ice was broken; and public opinion was strongly on the side of self-support.

And let me call attention here to the fact, to which I shall revert again later on, that though Mr. Wheeler be leved most heartily in self-denial and self-sacrifice, he oftener emphasized the *privilege* of giving, and this it was that made his teachings on this subject take so deep a hold on all who came under his guidance.

Then too the giving to which he accustomed the people was systematic, definite and frequent; not so much, once for all, or once a year, but some definite sum each week, until a change of income made an increase possible or a decrease inevitable; thus making the giving a great deal easier, and the blessing a great deal richer and deeper. And his experience and the experience of the Harpoot churches clearly illustrated the fact that, while generosity in money matters is no proof of conversion, it is a great help in deepening and perfecting the Christian life of those who are already converted, and also of those who are almost persuaded.

## BUILDING CHURCHES, SCHOOLS AND PAR-SONAGES.

Now let us turn to another matter which must often come up for consideration in a successful mission station; namely the building of churches, schools and

parsonages. For here too we find that Mr. Wheeler and his colleagues soon came to have a pretty clearly defined policy, well worthy of study, though it will not take long to outline it.

First of all, then, all grants for building, like those for salaries were conditional on the people's first doing what they agreed to, though they might be, and I think generally were, paid in installments; so much, "when the walls are up," and so much on completion.

Secondly, they generally, if not always, felt that most of the cost of building should be borne by the people; the mission board simply coming in to tip the balance; in most cases the Board's grant being not more than a third, fourth, or fifth of the whole; though I am unable as yet to find any general rule, save that I think that in later years the missionaries were less free in giving than they were at first, realizing more clearly the danger of letting mere externals get ahead of the real growth of the church itself.

Thirdly, they did not favor building fine churches to attract the crowd; feeling that a plain but neat edifice, well filled with earnest truth seekers would do more good than a finer one only half full, or filled in part at least with mere pleasure-seekers; and, moreover, that occasional rebuilding and enlarging was safer and healthier for the spiritual growth of a church than building large at first; a too costly church building both on mission soil and at home often proving more of a hindrance than a help to a church's growth and usefulness and to all other churches that are near enough to come under the spell of its fine and showy edifice.

Fourthly, that all churches, schools and parsonages, in the building of which the Board had a share, should be built in simple, oriental style, from plans and estimates approved and corrected by a missionary, so as to prevent costly blunders.

And, fifthly, they seem generally to have carefully avoided buying or building school rooms, chapels and preachers' houses at the Board's expense outside of Harpoot station, where the college and theological seminary and missionary residences necessarily involved much building and buying. But in their outstations their policy seems to have been to rent; and if they could not rent, then simply rely on occasional visitations, meanwhile spending most of their strength elsewhere, at points where the gospel was welcome enough to make renting possible, and not too costly. And though I am sorry to say that I cannot as yet lay my hands on any systematic discussion of this topic by Mr. Wheeler, either in writing, in print or in memory, I think we can see pretty clearly, even without this help, some of the reasons for their doing as they did and renting instead of buying property.

Firstly, because, in case the town later on turns out to be an unpromising one, the sale of said buildings is almost certain to involve a large money loss; being, as it would be, a forced sale, in a hostile community, by an alien, non-resident owner, all of which points involve serious drawbacks.

But, secondly, buying or building in a town involves great risk of the missionary's persisting in occupying the place, and hoping against hope, when he might be working to much better advantage in some other town.

And, finally, even if the work proves thoroughly successful, the missionary's ownership of a chapel, school house or preacher's house in the town deprives the early converts of one of their easiest and most helpful lessons in self-support and selfconsecration, namely the opportunity to supply some sort of homely shelter, at their own cost, or in their own homes, for the teacher, the school and the infant church. And if the opposition at any point is so blind and bitter that a preacher's house even cannot be rented, then surely that is not a place where a missionary or helper could wisely settle; for it will always be found that under such conditions mere occasional visits make a deeper and healthier impression, and a better entering wedge than permanent occupation.

# HOW TO DEAL WITH A CHURCH ALREADY FORMED ON A WRONG FINANCIAL BASIS.

But how are we to deal with a church or body of churches, already formed on a wrong financial basis? To this question Mr. Wheeler gives us a very definite answer. For the first church which he and his colleagues ever brought to self-support, and the one in which he himself went about with a subscription paper, as told above, was just such a church; i. e. a mere charity church, formed by an earlier missionary, before Messrs. Allen, Barnum and Wheeler even entered the field. Then, a few years later, they had the task laid upon them of bringing up to

self-support several other churches which had been transferred to Harpoot from a neighboring station and had learned to rely on the Board for nearly everything;—and, although the missionaries themselves were almost disheartened at the prospect, it was pleasant afterwards to look back and see how soon these churches also fell in line, now that public opinion among good men, both inside and outside of the church, had come to see what an important and blessed thing it was to thus hasten on towards self-support, in a spirit of love and self-consecration.

Of course, in the case of such churches, some slight compromises had to be made for awhile; for rules were made for men, not men for rules. But when they found that they must rely on poor village pastors for the communion, not on the missionaries; and were in other ways treated like sick churches, not like well ones, all but one of these weak churches took the necessary steps toward self-support, and ceased to be the burden which the missionaries feared they would be. Though the best results of the selfsupporting policy were seen in the way in which new churches and new communities were being quickened into life all over the land. For, though the quickening was less in some communities than in others, and the struggle against laziness and selfishness harder among some shiftless peoples than among others, the general effect was always the same; and the missionaries came to realize that insistance on self-help was most needed at the very points where it was hardest to enforce.

## CHAPTER XIII.

# SELF-SUPPORT CONTINUED; A FEW IMPORTANT DETAILS.

#### PAYING TOO HIGH SALARIES.

Going on now to discuss some further questions of detail which have often perplexed missionaries and crippled them in their work, we come to the question of salaries. For one of the surest ways of utterly Spoiling a good workman is to give him too high a salary; while one of the surest ways of simply crippling him a little is to give him too small a salary.

But so far as our observation goes, missionaries and missionary boards are such kind hearted people that they err oftener on the side of giving too much rather than too little. Hence the first question that we must discuss is that of paying too high salaries.

And that missionaries have sometimes erred in doing this, will be sufficiently illustrated for my purpose by a quotation from an official document, nearly forty years old; (The report of the A. B. C. F. M. for 1859, p. 58) which informs us that "The majority of the church members in B—— support their families upon less than 4000 piastres per year; and few, if any, have an income of more than 6000;

while their preacher receives 10800;" and then goes on to inform us that this was but a sample case in that region, and that the preacher's salary was paid mostly by the missionaries.

But this we are glad to say was long ago, when Dr. Wheeler was as yet a young man, just beginning with others to lead on the fight for a wiser use of money; and in most parts of the world things have changed a good deal since then. And yet we dare say, that even then, in spite of such serious blunders, each dollar sent abroad accomplished more for Christ and the world than it could have accomplished had it been spent in America. For some lessons of world wide importance can be learned only by experience; and better learned abroad than at home.

And yet mistakes, however instructive, need correcting; for only when corrected do they reveal a truth; hence the importance of the problem we are discussing. Nor should we forget that even now missionaries are doubtless often tempted to repeat on a less startling scale the same mistake of paying too high salaries to their native helpers; while missionary boards, both home and foreign, are also in danger of injuring their work by sometimes paying too high salaries and at other times no salary at all! Let us then try to state clearly the principles by which Mr. Wheeler and others in Turkey, India, Africa, China, Japan, America and elsewhere have sought to work out this perplexing problem. For a perplexing one it certainly is.

## "Why Pay any Salary at all?"

First of all we find them frankly admitting and asserting that most men cannot do good work for the Lord on an empty stomach, or with an anxious brain. Hence they admit and assert that missionaries and native workers will do better work, if we can guarantee them enough of a salary to enable them to meet their more urgent daily needs, preserve their health, bodily, mental, and spiritual, and, by strict economy also supply themselves with the more common comforts of life around them, comforts which are really necessary for preserving good health, though the connection is so subtle that many people fail to see it.

#### BETTER PAY TOO LITTLE THAN TOO MUCH.

But secondly, we find them asserting that it is far safer and better that a salary should be too low than too high; for too low a salary only involves hardship, delay and partial loss: while the paying of too high a salary involves in many cases a positive blight on some parts of the worker's higher, deeper, spiritual life. Some of course are wise enough and good enough to detect this danger, and quickly pay the surplus back to the Lord's treasury in some other form; as did Wm. Carey, who out of a yearly salary of fifteen thousand pounds sterling paid him by the East India Company, for teaching Bengalee, Mahratta and Sanscrit in one of their Indian colleges, was wise and unselfish enough to devote all but forty pounds of it to missionary work.\*

<sup>\*</sup>He did the work of three professors and received the salary of three, even ordinary professors receiving five thousand pounds a year!

But, unfortunately, even among good men and women, Hindoos, Armenians and Americans, such men are the exception and not the rule. For, if we get more than is good for us, we are almost sure to keep or spend most of it for ourselves.

#### PROPER USE OF TRUST FUNDS.

Thirdly, they have pointed out the fact that salaries paid out of trust funds, raised for benevolent purposes, by donors scattered far and wide, should never be as high as the same man could get in other forms of work, or as settled pastors get from the churches that enjoy and support them, often more bountifully than is for their good. For knowing pretty definitely from whom his big salary comes puts a settled pastor under bonds of gratitude, which the agent of a society is not apt to feel as keenly. Hence the danger line is much sooner reached in society work.

This point Dr. Wheeler made very emphatic; for he soon saw how demoralizing was the thought that "the Board is rich and can easily afford to pay me a little more." For he knew that the Board's money, much of it, came from very poor people; and that the man who felt justified in trying to grab all he could get of it, was, either wholly mercenary, or else temporarily unfitted for Christian service by a bad attack of money-fever, which so often ruins even well-meaning men, if not checked promptly.

And well do I remember how many of the sweetest "Thank yous" of his later life came from men whom he had sternly but lovingly checked at this very point.

#### Putting on Airs.

Fourthly, Dr. Wheeler was quick to suspect that a teacher or preacher was being too highly paid for his work, when he began to put on airs, and think himself so much better than the people among whom he worked that he could no longer enter into their simpler joys and sorrows. And these suspicions often proved true.

And so, whenever he and his colleagues saw any signs of a mercenary spirit, or a tendency to give the love of money too large a place in one's thoughts and motives, they felt sure that the man's salary was already too big, and acted accordingly. For they felt that it was better that the salaries they paid should be so small as to seem a positive drawback rather than that they should be large enough to tempt mercenary and self-seeking men. For experience shows that a very few mercenary workers will soon taint nearly the whole flock; and all of their fellows in the ministry.

#### MAKING EVERY DOLLAR COUNT.

Fifthly, Dr. Wheeler and others have very properly called attention to the importance of Christian economy in this matter of salaries. For surely the Lord's money should be so spent as to accomplish as much as possible with the amounts at our disposal; and ten good workmen at, say 5 Xs a month (fair living wages) would certainly do more good than five at 10 Xs a month, or seven at 7 Xs apiece.

## Willing Self-Denial.

But, says some one, "You cannot get good men by simply paying average living wages, less than a smart man could get elsewhere;" to which Dr. Wheeler would have replied, Brother you are sadly mistaken; for all over the world we find that most of God's best workers are doing the very thing which you declare to be impossible, and are proud to work on small profits for the sake of doing more good than they could in other more financially profitable lines of work; and you certainly are not getting a proper hold on men's hearts and consciences, if you have not succeeded in finding and employing such men as these. And furthermore, you should remember that many of your best workers are not "smart men" at all, and could not make more than living wages anywhere. And while too great poverty is a burden under which only men of rare genius and consecration can survive and prosper; a moderate degree of poverty is a load which many a man will gladly take up for Christ's sake, and find a blessing in doing it.

#### FIXING SALARIES.

But after all what was the net cash result of all these cautions, when reduced to dollars and cents? Well, that's a hard question to answer; for Mr. Wheeler and his colleagues always answered it in piastres, and answered it differently for different outstations, and different workers, after a minute study of each case, in and out of "station meeting." But I think I can give an approximately correct

generalization from the many cases which I have had a chance to watch. It was that the minister, if lucky enough to have a fairly economical wife, should be able to live a trifle better than the average middle class of the community which he represents; for only thus can he properly represent it, either as pastor or as missionary to some other land.

And though they were careful not to dispute the right of any church to pay a beloved pastor more, if it thought best, they themselves were careful not to pay high salaries out of the treasury of the Board. And I think that we shall find, that whenever our colleges, churches or missionary societies pay some of their employees exceptionally high salaries for the sake of getting men of "marked ability," they are very apt to get men who are sadly unfit for all the deeper and more spiritual parts of their work; or at least crippled in this work by the excessive dignity and fear of giving offence which a too big salary engenders even in very true-hearted men, for even the best of workmen are apt to deteriorate in power to purify and help men, when their salaries pass beyond a comfortable living point.

#### MISSIONARIES' SALARIES.

And now just a word about missionary salaries in particular, in answer to some questions which are often asked nowadays.

First; why do not missionaries live more nearly as the people do among whom they work? Because most of them very properly feel that the average American way of living is better for them and

for their children; and have a perfect right to feel so and insist on living as an average American lives. And any man who claims that they should cripple their own thought life and their children's home life, in hopes of helping some one else's home, by so doing, has sadly mistaken the true nature of duty; for self-sacrifice (or a willingness to suffer for others) and self-injury are two very different things; and duty never calls for the latter. Nor would such self injury really increase the missionary's power to help the people among whom he works; for the missionary's nervous and spiritual vitality would be lessened by it far more than his ease of access to the people would be increased.

"But how can missionaries consistently receive higher salaries than they pay their native helpers?" Our reply is that they need more to keep up their health of mind and spirit (and to some extent of body too;) for they represent a more high strung race; and all the mighty forces of heredity, plus those of education, from infancy up, call for more varied, and far reaching and costly helps.

And so the test given on page 220 entitles them to a higher salary, provided their help is really needed, that is to say when the work which they are doing cannot be done in part or wholly by less costly native workers. Only in applying this test it should never be forgotten that the missionary, though living in Asia or Africa, is still a citizen and representative of America; (see page 220) and to do his best must live as wide awake Americans of the middle class live; or he will soon cease to be a really

representative American, and in so doing will also lose his fitness to be a missionary. For it is the genius of American life ringing through all his nerves and brain that fits him for being a missionary and doing a work which even the best of his native helpers could not do at present; not because they are inferior men, but because they are such different men, and children of a very different civilization.

And yet, in accordance with the law of economy given above, on page 218, all this implies three things; first that the missionary should never do himself what some native of the country can do as well; secondly, that he should not spend any of his time nnd strength on matters of merely secondary importance; and, thirdly, that missionaries who lack the real American genius for leadership (except in a latent form) should either come home, or else make haste to develop that gift, if it is in them. For mere undeveloped and unused gifts do not entitle an American to any larger salary than natives get for the same kind of work.

But this raises still another question, which is often asked in real perplexity, though, of course, oftener asked with a dishonest sneer, "Is there then any real self-sacrifice in foreign missionary work?" To such an inquirer we would reply, just go and try it for four or five years, till the novelty is all gone, and unless your heart is pretty full of love, you will get very sick of it and want to stop. For bread and butter and sauce, and pictures and books and car-

pets do not take the place of restful and congenial surroundings; and however much a missionary may love and respect and admire the people among whom he or she labors, you will nearly always find in the missionary's life an undertone of loneliness, which points very strongly to self-sacrifice and pain; though it is for the most part a loving, cheerful and happy self-sacrifice.

And we should also remember that there is no virtue in self-sacrifice alone, but rather well-meaning folly; except when some good comes of it. Hence a wise missionary will take care of himself, as carefully as he does of his horse, and of his other tools. For only thus can he do as good work as he should.

#### NATIVES EDUCATED ABROAD.

But how about natives who have been abroad for an education? Should these receive higher salaries than those who have not been abroad? Yes, generally; provided going abroad has not spoiled them, But even here the same tests as it so often does. apply as those given above (page 220); for the foreign education, if really helpful at all, simply fits them for leadership in some larger and wealthier community, where they will naturally need a larger salary. But foreign travel and study seems almost never to waken in them that large organic or organizing power which entitles them to employment as regular missionaries; showing how wonderfully strong are those gifts and limitations of heredity and birth of which we ordinarily think so little.

And even in Japan we cannot but feel that it

would have been better for the work had the honored Neesima been made counsellor in chief rather than one of the commanders in chief. But however this may be, the general fact is a most undeniable one; though it does seem strange, when we remember what noble and true men many of these native leaders are, and how gifted they are in most lines.

#### RELYING ON UNPAID WORKERS.

But from the paying of too high salaries the missionary world, or rather some parts of it, are now swinging to the opposite extreme of not paying any salaries at all! and we are told that Christ and Paul and Barnabas had no salaries, and were strictly and literally self-supporting; therefore we and our native helpers should be the same. — That certainly sounds like good reasoning; but fortunately most missionary societies are shrewd enough to see that there is a fallacy in it somewhere, in so far as it applies to the missionary himself, though few as yet have ventured to point out the fallacy that also lurks in the statement that our native brethren should be strictly self-supporting in the sense of not having any salary. Let us then look into the matter more closely,

First, as to apostolic practice? It is undoubtedly true that Christ himself had no salary paid by any board or society; but nevertheless he evidently often received contributions from others, as we see from Luke 8:1-3; and had a treasurer, Judas, (John 12:6,) who was not supposed to spend the money without his orders (John 13:27-29). Then surely he was not self-supporting, in any narrow and liter-

alistic use of that word; though he certainly gave to the world far more than it ever gave to him, and was in a higher, truer sense self-supporting, if ever any one was.

Then when we come to the seventy and the twelve we find that when Christ first sent them out for trips, in their own native land, (Matt. 10:5 and Luke 10:1) he told them to "Provide neither gold nor silver nor brass in their purses" (Matt. 10:9 and Luke 10:4) but rely on the hospitality of the towns they visited, "For the workman is worthy of his meat" (Matt. 10:10). Surely this was not self-support, in any narrow sense of that word.

But, later on, when the time had come for them to go out into all the world and preach the gospel, he said: "But now let him that hath a purse take it and likewise his scrip" or wallet (Luke 22:36). Surely this points to the need of more foresight when entering a foreign land than some have exercised; and as for the vague assurance often given that "we will probably be able to send you some help," this puts matters in a different light, but still leaves them in needless and wearing uncertainty; thus adding one more to the inevitable burdens and uncertainties of missionary life.

But, turning again to the history of the early church, we come to Paul; and here the champions of extreme ideas seem at first to have their own way; for we are told that he worked hard at tentmaking, day and night, ministering to his own necessities, and to those that were with him (Acts 18:3 and 20:33-34 and I Thess. 2:9). But Paul was a man

of exceptional energy, and to take his mere private conduct as a general rule for everybody would indeed be absurd; for a strain which such men can stand would crush, or else sadly cripple most men. And Paul himself evidently realized this; for in his epistles he argues Very Strongly for the right of religious workers to some sort of a salary, (I Cor. 9:7-14 esp. v. 14) and he himself condescended to gratefully accept money help "time and again;" from the church at Philippi, while he himself was laboring elsewhere (Phil. 4:15-19 and 10-14 and II Cor. 11:9).

Surely such a man would have favored the formation of missionary societies to further and hasten the day of the Lord, by enabling the worker to devote his whole strength to the work; and, I say it reverently, perhaps Paul's own beautiful letters, so full of truth and power, would have been less full of things "hard to understand" (II Pet. 3:15-16) if he had not been obliged to spend quite so much of his precious time and strength in making tents.

And we should also remember that Paul labored in countries whose civilization was about the same as that of his native land; which made self-support a much easier matter, especially as the Greek language was more or less common to them all.

And now one step more in early church history. How about the local elders, which Paul was careful to have placed over each church? (Acts 14:23, Titus 1:5 etc.) Did these have salaries? I cannot think they did; for the great difficulty of the duties laid upon them does not seem to have been properly recognized, no one as yet realizing that an elder, to

be thoroughly competent and successful, must give his whole time and strength to the work. And so we freely admit that the apostolic churches probably did often and perhaps always start in with unpaid leaders, who made their living in some other way.

But this plan evidently gave way, after a while, to a better one, more like that of Christ himself, who spent three long years in training his assistants for service. And furthermore the churches' having so long relied on half-trained leaders, whose work must ordinarily have been done more or less in a hurry, undoubtedly accounts in part for some of the serious errors which so soon crept into the early church, and finally resulted in the backset of which the Middle Ages furnish so sad a history.

The plan of relying almost wholly on unpaid native workers, which Dr. Nevius in China and others elsewhere have recently tried so extensively, seems then to us to be very ill adapted for use as a permanent solution of the question of self-support; unless the people are taught to pay a slowly increasing weekly salary to their leader, so as to enable him to spend a steadily increasing amount of time each year in Gospel work and Gospel study. For otherwise they themselves will ere long weary of his crude and more or less hasty talks, talks which at first did them real good, but have long since been outgrown; and thus he will slowly but steadily lose his hold on the community at large. Oh how often has this happened, even with a salaried minister, whenever a minister has lacked leisure or sense enough to keep himself growing by a patient and earnest study of life and its problems.

And, furthermore, the people themselves, getting their good things too easily, are sure to be less grateful for them. For, although free public libraries and lectures are helpful to a community which is in other ways being made to carry its part of the load; a community which gets all its best things free will soon cease to appreciate them; and, in any community, the things which we help in sustaining or spreading by contributions of work or money (including tax-paying) are always the ones which we love most, and get most out of.\*

Here, too, mention should be made of another argument sometimes urged in favor of not paying any salaries at all; — namely that it lessens the danger of the missionary's surrounding himself with a lot of merely mercenary attendants. To which we need only reply that, if you are careful not to pay too high salaries, always giving your workers a little less than they could earn elsewhere, rather than a little more, and also taking care to give them plenty to do, this danger will almost wholly disappear; for small pay and plenty of good hard work are not a very tempting bait to hypocrites, or even to Christians of the more self-seeking sort; and salaried men, thus protected and helped, make by all odds the

<sup>\*</sup>So that we are not at all surprised to read the following manly confession from a station where this plan has been extensively tried: "The problem of remedying this evil (of irregular attendance on Sunday services) is one of the gravest questions before the station." While eight years later the same station reports: "The number of church members who can be depended on for regular attendance is very small, especially in the outstations" (where the evil effects of this plan would naturally be felt the soonest.)

best workers in the long run for all positions which heavily tax a man's time and strength.

But, says some one, Do not Mr. Wheeler's teachings on self-support naturally lead on to these more extreme views? No, they do not; for what he pled and fought for so earnestly was Self-Supporting Churches, not self-supporting ministers and missionaries. For ministers and missionaries who do good honest work are, and always have been, selfsupporting, no matter who paid their salary, just as much so as any other man, in any land, who ever worked for a salary or fee. But a church that allows its native religious leaders to work for it, without giving them any honest equivalent out of its own pocket is not at all self-supporting; though not quite as badly off as one that relies too much on foreign charity. For unnecessary charity from one's own neighbors and kinsfolk, though degrading, is not as degrading as when it comes from strangers. While really necessary charity does not degrade at all, if properly given, and not too long continued.

Hence in simply getting started, the Harpoot missionaries used unpaid help a great deal. But they were careful, just as soon as possible, to get matters onto a more permanent and business-like basis; so that both the people and their leaders might be in less danger of backsliding.

## BUT HOW ABOUT MEDICAL MISSIONS?

Passing on now to Medical Missions, the question arises, How far is it possible to make these also self-supporting? and how far is it desirable? On this

point, we unfortunatety have not yet found any statement of Dr. Wheeler's; but we can easily see what are its natural bearings on the larger problem of establishing self-sustaining native churches, to which Mr. Wheeler gave so much thought.

First of all then we can probably agree that free medical advice, and in some cases free medicine, may be a legitimate entering wedge in the earliest stages of missionary work, among an unenlightened people. Though even here some medical missionaries have expressed the opinion that at least a nominal charge should be made for medicines and bottles, to prevent people's pretending to be sick, simply for the sake of getting a bottle; and also to lessen the likelihood of their throwing the medicine away unused, and expecting the doctor to cure them by some sort of magic.

But after the people once find that the foreign doctor is really trustworthy and skilful, we cannot but feel that some charge should be made to all except the poorest; and that in the course of a very few years medical missionary work should become wholly self-supporting. For if the people are not made to pay for that of which they clearly see the value, how can we expect them to pay at all willingly or generously for those higher things, of which the value is not as evident at first sight to a careless or short-sighted observer?

And, furthermore, we should remember that, with such large numbers of patients as the missionary has, the cost per head would be very slight, and even this much need not be asked of all. For, in

accordance with the beautiful principle pointed out in Gal. 6:2, the more well to do could and should pay in part for the treatment and medicines given to their poorer neighbors.

But, says an objector, "Then your missionary dispensary and hospital will cease to be a missionary institution, and become a mere money-making affair. - To which we need only reply that for a skilled physician to give his whole time to charity work, barely paying expenses, is certainly not a very money-making affair; nor would even Turks, Hindoos and Chinamen think it such, even if he charged enough to pay running expenses and provide a simple living for himself. Nor would the spiritual purpose of his work be obscured or weakened, when they saw the missionary physician's daily life, and heard the prayers and simple exhortations of the doctor and his assistants; and also saw how little he asked as compared with others, most of whom are far less skilful than the missionary himself. For even Chinamen and Hottentots will respect a man more, if he does not sell his services too cheap.

But perhaps the most frequent objection urged against making the people pay for medical help is that Christ healed men free of cost, and why should not we? But as we have already shown, Christ's command "Freely ye have received, freely give (Matt. 10:8) does not at all forbid the taking of pay in some form; for in the tenth and eleventh verses of the very same chapter he clearly shows that he thought the good men of the towns visited ought to help pay the costs of the work; and doubtless he

himself was often "paid" in part for his services in healing and teaching in this same markedly oriental way, as he traveled from town to town with his twelve apostles and others who were studying theology and medicine under his care!

So that the plan which we have proposed seems to be the very same one which Christ himself recommended and practiced, namely that of letting one hospitable Jew carry another Jew's burden, one Chinaman another Chinaman's burden, out of love for a common Master; and taking it for granted that in every town visited there would probably be some "worthy man" who would be willing to carry a part of the burden and that each poor man who is at all worthy of special help, would be sure to have a circle of friends who will gladly help pay his expenses at so inexpensive a hospital.

And if any one asks, "Why substitute fees for hospitality? a sufficient answer would seem to be that a modern doctor's expenses are greater than those of a miracle working apostle, and Christ's reasoning would thus justify us in asking the people to pay these greater expenses just as he said they ought to help in paying the lesser ones of his time (Matt. 10: 9 to 11); though like him we should lay the burden mostly on those best able to bear it and not equally on every one.

#### MAKING MEDICAL WORK TOO PROMINENT.

And furthermore that medical missionary work, wholly or mostly free, may be pressed too far seems also to be clearly shown by the reports of our mis-

sionaries in North China, who have made medical work exceedingly prominent in their field.

For from 1883 to 1887 they report on an average one conversion to every 118 patients treated; but from 1888 to 1896 only one conversion to every 174 patients; and for 1897 and 1898, only one conversion to every 267 patients treated; and yet meanwhile the number of patients had increased from eleven thousand to seventy thousand a year; the average from '83 to '87 being 11713; the average from '86 to '96, 40709; and the average for '97 and '98, 70780. Surely these figures seem to show that these sick folk and the public at large are less grateful and less thoughtful, as a class, now, than they were fifteen years ago when hospital comforts were harder toget. While in the Foochow mission, where hospital and dispensary work has been pressed more slowly and absorbed less precious missionary time, we find the work is actually growing faster than in North China, in spite of the fact that there are less than half as many foreign missionaries and only a little more than a third as much foreign money for use in the mission. For while North China reports the goodly number of 1450 conversions for the past six years; Foochow goes ahead of her and reports 1550, and the ratio between conversions and hospital and dispensary patients drops from 1: 176 down to 1:65, even though the number of patients treated was steadily but SLOWLY increasing all the time. While Foochow mission also takes the lead in selfsupport, in number of native pastors and preachers, in number of schools and number of pupils, and also number attending church each Sunday. Nor can it be claimed that Foochow's gains are simply accidental or spasmodic; as will be shown by the following table which certainly seems to prove that for at least nineteen years her methods of work have been more fruitful of conversions than those followed in North China.

Average Yearly Accessions to the Church by Confession of Faith — Per Missionary.\*

		N. China.	Foochow.
From	1880 to '82,	1.4	2. I
**	1883 to '85,	2.6	2.8
66	1886 to '88,	2. I	2.4
**	1889 to '91,	2.3	3.3
"	1892 to '94,	3.8	4.5
44	1895 to '97,	3.7	12.3
And fo	or 1898,	4.6	12.8

Surely then North China ought to make her hospitals and dispensaries a little less free; that by thus increasing the average manliness and self-respect of her patients, she may bring them and their friends nearer to the kingdom of God; and we are glad to see in the reports for 1897 and 1898 that in some of her stations a beginning at least has been made in this direction, and that a small-fee charged by Dr. Ingram of the Tungcho hospital has already diminished slightly the number of patients at that station, but "has on the whole increased the benefits" of treatment. While the report from Pauting-fu in-

<sup>\*</sup>Including all American workers, both male and female, married and unmarried; for all alike are really missionaries, and about equally costly to the American churches.

forms us that "the charging of a small fee in certain cases has worked well, eliminating certain undesirable cases and making the patients value their treatment more highly." All of which is certainly cheering and significant; though we venture to prophesy that a still further gradual increase in the charges will still further increase the good results; and bring still others to light in the work at large and the mission's way of doing it.

## SHALL BOOKS AND TRACTS BE GIVEN FREE?

To this question the almost universal answer fifty years ago seems to have been, why of course you will give them free, so as to get more people to read them. But experience gradually convinced men that this reasoning was faulty; and that books given gratis generally remained almost wholly unread, so that it is now pretty generally felt that this way of doing missionary work is altogether too costly and ineffectual for general use.

Hence the free distribution of Bibles, Testaments and other books has largely given place to the wiser practice of selling them at cost, or even below cost in many cases; but nevertheless selling, and not giving them away. And what is the result? A decrease in the circulation of books? No, a large increase; for missionaries who with difficulty succeeded in distributing hundreds of books free years ago (because they could not get money enough to buy them) are now able to sell thousands\* with indubi-

<sup>\*</sup>The total book sales from the Harpoot book room for the first ten years were "35,091 volumes, besides tracts." Later statistics I have not yet been (over)

table evidence that the books are far more widely and eagerly read than formerly. For those who have paid for them naturally try hard to get their money's worth out of the books they buy, instead of simply glancing over them in a hurried, careless way.

Thus was it that my father's "book room," with its great piles of books, came to be a mighty help in making men lend their dollars and cents to the Lord, and not simply their ears; and my memory goes back with ever increasing pleasure to the thousands of Bibles, Testaments, Primers, Song Books, etc., that used to go out from those consecrated walls, where religion and business, prayer and song, Latin lessons for me and A B C lessons for others, and Bible lessons for us all, were mingled together in orderly irregularity, as opportunity

able to get.—Though from Shanse, China, Rev. M. L. Stimson (now of Micronesia) sends the following interesting report for 1886: Days spent in touring of all sorts, 219; days spent in purely evangelistic touring, 140; average daily book sales when touring. 27, not including tracts. Which makes a total of about 4000 books sold by this one missionary in five months of touring! Surely an interesting record and one that strikingly illustrates how widespread the art of reading must be in China. While for 1887 Rev. Chas. R. Hager of Hong Kong reports six or eight months spent in touring and 84 Bibles, 100 Testaments, 13,443 Gospels and 15,000 tracts and calendars as sold by himself and his assistants.

While of another large and costly mission whose growth in Church membership and self-support has been and still is a great deal slower than that of other missions of the group to which it belongs, we are not surprised to find in an early report this official statement, made by one of their own number: "The sale of Bibles and tracts has not been carefully reported; \* \* \* and the sales have been small; one of the reasons for not developing this work being a reluctance to employ men with mission funds for a purpose whose result is not manifestly large and useful." And now more than ten years later they are paying for their mistake in the relative slowness of growth of which we have spoken; though their earnestness and skill in other lines of work has partially remedied the evil effects of not pressing booksales as they ought to have done.

offered; the rest of the world being shut out only for a little while early each morning, when my father was alone with God.

And here let me quote a striking testimony from India, one out of scores which might be quoted were it necessary. Says the Rev. John Murdock, writing of India:\* "Formerly tracts, and sometimes even octavo volumes, were given away freely. But the opinion is now almost universally held in India, that, except in a few special cases, gratuitious distribution should be confined to leaflets and very small tracts."

But my father claimed that even tracts should not be given away free, except in rare cases; and soon found greatly to his delight that these also grew more precious, as men were forced to admit their worth, by a promise to return them! For when men found that tracts were only "lent," not given away; they began to read them more curiously and promptly, and then were thankful for a chance to also buy the ones they liked best. Surely this piece of Yankee red tape was an odd one; and yet, if you will stop to think of it, you will find that even you and I generally read things that are "lent" to us sooner than we do those that are given to us outright. And so it came to pass that in the Harpoot field, tracts were sold, and widely sold too, and more carefully read than ever before.

<sup>\*</sup>London Missionary Conference, vol. 2, page 321.

### Giving Books to the Poor.

But how about giving books to the poor? As to these Mr. Wheeler's rule was that, if any individual or group of individuals, would certify that a man was poor, and back up their testimony by giving one-third of the cost of a book, the missionary would himself give another third, thus leaving only one-third for the man himself to pay. Thus were the undeserving poor kept from undeserved and useless favors, and from getting books to use for waste paper; though even the one-third might be paid in work, if the poor man was willing to so pay it in some of his many idle hours.

Perhaps we should also add that he kept on hand a small supply of second-hand and damaged books, and broken or subdivided, frameless slates, to lower a poor man's bills still further; though he was careful not to follow a certain missionary's advice who said, "Give when you cannot sell." For he well knew that every man who had bought a book, and paid for it, would be tempted to despise his own book, and think himself a fool, when he found that other men, by being a little more stingy, could get a book for nothing.

He also succeeded in forming many local societies for selling books; and greatly rejoiced when he saw their agents coming for more. Colporteurs were also employed; and to some extent he succeeded in getting local merchants to buy and sell books, on their own account; though here his success no way equalled that of some workers in Cey-

lon; for Dr. Murdock, quoted above, tells us that in 1888 there were in that country about seventy traveling native book sellers, who bought books from the tract societies to sell again on their own account.\* Surely a most interesting record.

And would it not be worth while if in our published statistics of work done each year by various missions the following items were also added more regularly than is now customary; total number of books sold and total number given away; total number of tracts or leaflets sold and total number given away; and lastly a rough estimate of the total number of pages sold and total number given gratis. For this would enable us to get a little clearer idea of just how much seed-sowing was being done; even when as yet the harvest is far distant and open conversions but few and far between.

#### HOW ABOUT HELPING STUDENTS?

Of grants in aid to students, when in the theological seminary, we have spoken fully enough in the chapter on Training Religious Leaders (page 183). So that all we need say further is that the cautions given on page 214 as to paying too high salaries apply here as truly as anywhere.

But when we come to the question of aiding boys in common schools, high schools and colleges, we find that the Harpoot missionaries did but little of it and that little mostly in the form of lowered tuition, or some garment out of the missionary's wife's benevolence bag. And their reason for do-

<sup>\*</sup>London Conference, vol. 2, page 322.

ing so little was not that the supporting of such pupils would not do good; but simply that so much more good could be done by investing the same money in other forms of Christian work. Surely a good reason.

But girls in the female seminary, afterwards the Female Department of Euphrates College, the Harpoot missionaries felt justified in helping more freely, as a help in overcoming oriental prejudices against the higher education of girls; though even here they were pioneers in self-support, having early introduced the habit of making a part of the pupils pay something for their board, as well as for tuition; till now the larger part of the girls in the boarding department are wholly or nearly self-supporting; some supporting themselves by teaching, from time to time; others by work in some missionary family, for which the missionary pays in person; while most are very properly supported wholly or mostly by their fathers, some of whom actually said and thought a few years ago that "a woman has no soul."

A few were also allowed to sign notes, promising to pay in future years and most of these have been redeemed;\* while in the matter of school books many are aided by a Loaning Library, founded years ago by the missionary children of the station.

<sup>\*</sup>Though experience shows that in most cases these notes should be paid up from time to time by teaching, before a girl is allowed to go on and graduate, or pile up a very big debt. For then the temptation to go and get married is apt to prove too strong for some! and housekeeping too costly for the husband to feel justified in paying the debt!—And, wherever possible, prepayment of at least a part (in work or money) is better than mere note-taking; this remedy being a good one only in exceptional cases, and for small sums, to be soon paid.

For the use of these books one-fifth of their value is paid by pupils too poor to buy books for themselves.

And even in this matter of female education, as in that of selling books, instead of giving them away, we have no doubt that a more careful insistence, the world over, on girls' paying a reasonable amount for their privileges, would only result at the end of five years in our having more pupils of the sort we need, and more by actual count, for every thousand dollars spent, than we have now.

#### A WORD ABOUT ORPHANAGES.

Here is the most natural place to say a word about orphanages, and their proper relation to missionary work in general; for misconception at this point would be sure to result in injury to the cause of Christ, both at home and abroad.

I think then that we may say without hesitation that ordinarily the founding and running of orphanages is no part of a missionary's work; for the simple reason that he can in other ways reach more people; and more of those who are the natural, born leaders of each community. And few missionaries will deny that money wisely spent in general missionary work ordinarily accomplishes more of permanent good than the same amount spent on orphan asylums.

But must we then abandon our orphanages in Turkey or India? or condemn the missionaries for having started them? Not at all; for in God's permissive providence, things were so changed in Turkey by the recent massacres and in India by recent famines that for awhile the simple giving of shelter in some form to homeless, starving thousands, became one of the most urgent and sacred privileges and duties of all missionaries who could get the needed money, without neglecting their other work. And the same providence that sent so many of these helpless and homeless ones to our doors, also made it inevitable that some of them should remain under our care for a good many years to come.

But the question is, How shall they be supported? Shall we turn over to this orphan work the pennies, dimes and dollars which we have been wont to give for general missionary work? No, we should not; for such exceptional calls of duty seldom justify us in abandoning work already begun? What then shall we do? We must do two things; first of all get some of our friends who believe in philanthropy, but do not believe in missions, to join with us in this work of caring for orphans; and, secondly, we should make each year a little extra offering, from our own unmassacred homes, for those who have no homes, and have providentially fallen to our own care. — Then, as the years go by, and our orphans one by one grow older, the orphanages should one by one be closed, or else transferred to the care of their own countrymen; we, meanwhile, turning into more strictly missionary channels even more money and more love than we used to give before the massacres to the work at large; so as to hasten on still more rapidly God's kingdom of love; and indirectly help more orphans than we could possibly help by any longer giving directly to orphan asylums.

# BUT HOW ABOUT HELPING THE POOR IN GENERAL?

But how about helping the poor in general? How far should the missionary do it, especially when some of his converts, or perhaps all of them, are reduced at once to the poor list by the very act of joining him? This seemingly simple question is really one that has perplexed missionaries a good deal, and not without cause; for it is not quite as simple as it seems. We take pleasure then in putting on record Mr. Wheeler's views on this subject; not because of their novelty, but because of their clearness and practical importance.

First of all, then, he claimed that the giving of such help, on any large scale, either in the form of work or gratuities, would soon result in getting a sprinkling of self-seeking, and even hypocritical men into the missionary's small circle of adherents, enough to seriously cripple his work. And that the helping of converts at all generally to money or work would also cause outsiders to so seriously misunderstand the missionary's work and the motives of his converts, as to make many a man honestly despise the Gospel unheard, and even refuse to look into it as soon as he otherwise would.

Secondly, he claimed that charity is least likely to do any harm, and most likely to do its legitimate work of comforting and saving, when giver and receiver are on nearly the same plane socially (though not financially;) and, if possible, bound together by ties of close and mutual intimacy and love.

Hence he claimed, thirdly, that in all ordinary cases native Christians should be taught, - yes, lovingly, gently compelled - to look to their own people and neighbors, protestant and non-protestant, for charity, when charity was really needed; frankly and very emphatically, but kindly saying, 'Brother, sister, for me to undertake to help you in this matter would simply be a curse to you and to those of your neighbors who can and will help you, when once clearly convinced that you need and deserve help, and that that rich missionary over there won't give it. Meanwhile, in other ways, with God's help, I and my colleages will try to prove clearly that we love you, and can give our lives for you, and many a most costly treasure of thought and sympathy, even when we cannot wisely give you money;' -and he had the saisfaction of finding that, after a period of suffering and hunger, all really worthy and Christ-following converts did find work and food among the very persecutors and neighbors who had at first threatened to starve them out, and really meant to do so.

Where then does missionary charity come in? Only at two points; first, when local givers are powerless to meet the crisis, because of its utterly overwhelming nature, as in times of massacre, famine and plague;\* and, secondly, when the charity is so

<sup>\*</sup>Even as our Lord Jesus seems to have never used his miraculous bread multiplying powers except in very rare emergencies, (Matt. 15:32 and Mark 6:35-36.) and even then to have sternly rebuked the mercenary thoughts which his kindness awakened in some minds (John 6:26, 27 and 66; and intervening verses).

richly deserved, and so slight in money value, that its value as a love-token is sure to stand out clearly enough to prevent misunderstanding.

And thus is a missionary put in a place where he too can gratify that tender and often childish, yet not wholly improper longing to do money favors, which is so marked in all unselfish natures. Though he is also put under heavy bonds, to God and man, not to do it hastily and unwisely, or too often; lest, in seeking to help his brother man, he only injure him.

Nor is he justified, even then, in using the Board's money, which was given him in trust for other purposes; but must draw on his own pocket book, and on outside contributions, given specifically for that object. Thus, and thus only, can he be kept from using money help too freely among a people nearly all of whom are sadly poor; but who for the most part need the Gospel far more than they do a little more bread and butter; and who can also get free bread and butter, when needed, far more safely from sources nearer home.

## SHORT SIGHTED PHILANTHROPY.

And whenever missionaries are carried away with a passion for charity, we have always noticed, both in reading and in personal experience, that from that day on they begin to grasp less clearly and less truly the larger problem of how to uplift races, communities and individuals, so as to make charity less and less necessary as the years go by.

Nor should the missionary's wage list for carpenters, washer-women and ditch diggers be run up to any fancy scale, though he should always pay good living and growing wages; which can best be determined by seeing what the local market price for labor is *In Good Times*.

But why not pay more than this? Simply because the man who pays more than that lessens the amount of missionary work which he can do with ten, a hundred or a thousand dollars, without at all lessening the social snarl which compels ditch diggers and others to be content with such very plain living. Whereas all true missionary work tends strongly and even rapidly to disentangle this very snarl, and bring to the poor people better wages and a better knowledge of how to make those wages go a long way. And well do I remember how my father used to rejoice, as he saw how the wages of common daylaborers were slowly rising round about him, as their skill and general efficiency increased from year to year; and how almost proud he was to think that he, as employer, supervisor, rebuker, praiser and missionary, had had a hand in bringing about this change, so suggestive of other social changes in which he too had an important part.

But, says some one, why object to a missionary's at least furnishing his converts with work? Are not free labor bureaus a good thing? Yes, when they offer help in finding work to all alike, regardless of religious beliefs, provided a man be faithful and competent; for then they do not turn out hypocrites, as they always do, when restricted only to religious

converts. But such labor bureaus belong to the department of general philanthropy, and not to that narrower sphere of strict missionary work, through which the missionary can at present best serve the people among whom he lives, so long as he has not time and strength for everything.

Nor did Mr. Wheeler object to a missionary's ordinarily selecting his personal servants and employees mostly from the Christian community slowly forming around him. This of course is highly natural and proper; for most (though not all) of the more competent, faithful and congenial workmen are sure to be in that community.—But when it comes to be understood that everyone who becomes a Protestant is almost sure of a job, which he could not get as an outsider, then comes in that greedy, grasping spirit, to which Mr. Wheeler so strongly and wisely objected.

But are there not exceptional cases in the very earliest stages of one's work when a missionary must support a convert "for the sake of keeping him from starvation?" Yes, perhaps so; but then only off and on for a few days and weeks at a time and provided the convert is honestly, humbly, forgivingly and diligently working to break down prejudice and find something to do elsewhere. For if the persecuted one is really a Christian, and eager to win and help and forgive his neighbors and relatives, some of them are sure to relent after a while and give him work, when once they find that the missionary does not feel justified in permanently shouldering him.

## Confessing Christ in Simpler Ways First.

And far better is it that our converts should for a while almost starve, rather than settle down into a state of unmanly dependence on the missionary; which would dwarf their Christian life, and their intellect as well, and almost put an end to all higher influence for good which they might have had over their own people.

Nor should we forget that in most cases it is far better that our converts should confess Christ in their lives, and in informal conversation, for quite a while before making any formal, public confession, or seeking baptism. For in this way they will be more likely to attach proper importance to Christian living; and more likely to win their friends and neighbors to Christ; and less likely to incur that excessive bitterness of persecution, which a too great hurrying of simply formal confession is sure to arouse.

## CHAPTER XIV.

# SELF-SUPPORT CONCLUDED; A STILL LARGER OUTLOOK.

#### BUT WHY SHOULD THE PEOPLE GIVE?

This question we have already answered from a good many different points of view; but for the sake of greater clearness and emphasis we will answer it once more. Why give? Because thus only can they ever enter at all fully into the gladness of the gospel which they have received. For "it is more blessed to give than to receive," as Jesus himself has said (Acts 20;35); and the man who is doing all he can to help support a good cause gets ten fold more good out of it than one who simply sits back and lets others do the work and pay the bills. Then too the chances are that a church which remains too long on the dependent list will ultimately die of sheer loss of vitality, the people not even caring to hear a gospel for which they have never done a single thing, worth mentioning. While those who give gladly, each according to his ability, find themselves refreshed and strengthened; even when the burden is heaviest.

That this uplifting influence is often very marked, the history of the Harpoot churches gives abundant evidence, as also does the history of every other church, where giving unto the Lord becomes a real enthusiasm; for renewals of life and light always come oftenest to the churches that give most generously.— Not most largely, mind you, but most generously; for one church may give ten times as much as another, and still not give half as generously; and two men may both give tithes, and both give them in love, and still one give far more generously than the other, because his total income is so small that the remnant is much smaller than his neighbor's; or better still because the love which he puts into his gift is so much greater.

For God, in making up his accounts, evidently adds in the love, of which the church treasurer too often takes no account.

#### IN PARTNERSHIP WITH GOD.

Then too, among the incidental, or rather the unnoticed benefits of loveful giving, for a good cause, is honesty; for many men are partly honest who are far from being strictly or wholly so. But, as a plain man in the Harpoot field once put it, "Now that I've gone into partnership with God, I feel as though I must be more honest; for I cannot give him dirty money." Nor is it at all strange that the good man felt as he did; for the thought of being one of God's junior partners, a willing co-worker with him in all we do, is certainly a most inspiring and restraining thought, and more and more so as the nearness becomes more complete, and the little changes of plans to which it leads become more frequent, and less and less annoying.

# How Much Should People Give? And When Should They Begin to Give?

But, passing on, we come to two other questions of far reaching importance; namely: How much should the people give? And when should they begin to give?

Perhaps these questions will at first seem too vague to be worth asking; or too general to be capable of any but a very abstract and pointless answer. But I hope to prove, by a simple appeal to Mr. Wheeler's experience, that both questions can be answered, and answered satisfactorily; and that no missionary can do much toward pressing self-support till he catches the spirit of these two answers; a mere theoretical belief in self-support never being sufficient.

# FORTY YEARS AGO; OR HARD TIMES IN 1861, AND WHAT CAME OF THEM.

Going back then forty years to the time when Messrs. Allen, Barnum and Wheeler first began work together at Harpoot, we come to a time when these missionaries believed in self-support ideally, and were pressing it vigorously at some points; but nevertheless thought that most of their outstations were too poor, or else too weak spiritually, to do anything toward self-support as yet. And so, following the generally accepted policy of those times, they were themselves paying all the chapel rent, preachers' salaries, and preachers' house rents in most of their outstations, and, in some of them,

even the cost of lighting and heating — when lo, hard times set in for missionaries; for the war of the rebellion was rapidly approaching in the home land, and contributions were falling off rapidly; while a still greater fall was anticipated later on.\*

Well, what did the missionaries do? First of all they began cutting down salaries, and closing some of their day schools, justly feeling that these schools were of less urgent importance than the more strictly religious parts of the work which they had undertaken. But that was not enough; and so they began slowly and sadly cutting off what seemed to them their least promising outstations and helpers, expecting ere long to have to cut off others; when lo, a most unexpected reaction set in, and the good seed which they themselves had planted suddenly budded, and brought forth most unexpected fruit.

<sup>\*</sup>The average yearly receipts of the Board from 1845 to '62 were as follows:

1845 to 1851,	\$259,000.
1852 to 1856,	308,000.
1857 to 1859,	357,000.
1860,	430,000.
1861 and '62,	340,000.

<sup>(\$90,000</sup> less than in 1860, and \$17,000 less even than the average receipts for 1857, '58 and '59.)

And this was the time, (1861,) when Harpoot took so long a step forward toward grasping the full secret of self-support; and was probably one of the most eventful epochs in the whole history of their work.—After 1862 contributions began rising again; but Harpoot had learned the lesson of greater economy and wisdom; and never unlearned it; though perhaps not grasping it quite as clearly at some times as at others.

"For a Protestant brother from a village which they were expecting to leave unsupplied called on them and, deploring the prospect, said that, if it would be any help to them, he would be willing to board a student from their theological class; if they would only send one. The student he asked for was also found to be willing to go, on these terms, for \$1.60 a month; and the missionaries felt that it would never do to abandon a really hopeful field, for lack of funds; when to occupy it would cost so little. And so the man was sent.

"Then in another large village, which they had decided to give up, the only Protestant in the place came and offered to board the teacher, and furnish a room in his own house for the day school and the Sabbath services.

"This set the missionaries to thinking;—and made them feel that perhaps Providence was showing them a plan by which they might avoid the necessity for such disastrous retrenchments. So they proposed the same plan to all their outstations; and, in nearly every case, secured a pledge for the board of the helper, or its equivalent, board also including house rent in most cases. Thus, with the reductions in salaries already made, they succeeded in retaining nearly all their helpers, both preachers and teachers."

These facts we gather from a letter by the Rev. H. N. Barnum, D. D., in the Missionary Herald for March, 1862, with only a very few slight additions from other sources.

## Giving More and More Gladly.

And from that day the good work went on, faster and faster; and the missionaries, who had before only asked the poorer communities to pay for "fuel and lights," and had not even dared to do this much in some cases, became bolder and more farsighted; and began to preach and enforce more constantly the duty of consecrating to God the things that we love most, never counting that any one had given enough unto the Lord; until he reached a point where the very thought of giving would fairly make his face shine.

Thus was another problem solved; and, by attempting larger things for God than they or their neighbors had ever dreamed of attempting before, and attempting them in wise though very simple ways, they accomplished more.

For he who consecrates his daily earnings to God, will find his whole life happier, even though he has to give up some minor comforts, which he might otherwise have had.—So that even the poorest native Christians were richly blessed, in giving of their poverty for the support of God's workers in their midst.

### BOARDING ROUND AND SWAPPING LABOR.

And the boarding round and labor swapping plans, to which so many of our own fathers and grandfathers owe their early education, was found to work successfully as an entering wedge for self-support on foreign missionary soil as well; though there, as here always sure to be outgrown in course of time, when

once a people learn to give freely of their substance to the Lord.—But as an entering wedge, they did grand service; and will again and again be found helpful, in any land where money is too scarce or too blindly cherished to be given freely at first.

Of course boarding round has its drawbacks; but from the days of Christ and his apostles down to the time of Wesley and the pioneers of the west, and even in proud New England, not many years ago, hospitality has often opened the way, where money seemed too precious to be given, or the Gospel too unimportant to be worth paying for outright.\* And from personal experience the writer also knows that even in modern America a traveling missionary may often greatly lessen his expenses, and place his books in more homes than otherwise by a simple exchange of bread and butter and shelter for some of the choicest of the little books he carries with him. Thus did my father do in the distant Orient, thus have I often done in this far distant Occident: and many of the most instructive and delightful glimpses of home life I have ever had have come to me in this way.

For the man who opens his home to you, out of regard for the message you bring, will almost surely open his heart too, if he loves the message you bring; and frankly discuss many an important theme, even if he does not as yet love your message very much.

<sup>\*</sup>Nor should we, in this connection, forget that in the Orient general hospitality is a duty and privilege more widely felt, and more often needed, than in our own more mature and more sllent western life; hence the special fitness of this way of working for use in Oriental lands.

Writes a missionary from another part of Turkey, who had just spent several months in Harpoot: "The village work in the region about Harpoot is a mystery, a marvel to me, \* \* \* \* the people in their poverty do so much to sustain the gospel among themselves; and purchase Bibles and other books to an extent which, before my own eyes, is incredible."\*

But had that missionary seen the intense enthusiasm with which Mr. Wheeler would often set out in earlier years to sell a five cent primer or a twenty cent Testament, the book sales would not have seemed so strange. Nor are the money contributions at all surprising, when we remember how high and soul-inspiring were the ideals to which these Harpoot missionaries pointed, when fairly compelling men to give, as an evidence of their love, and a means of deepening that love.

### FIRST LESSONS IN GIVING.

And the picture is to me a very beautiful one, when I remember that, as soon as a man had been seen at the chapel for three successive Sundays, my father felt justified in calling on him "to see how much he loved the minister." And even Nicodemuses, who never came near to the preacher publicly, were often asked to help a little, as a sacred privilege and duty; which often resulted in their appearing at church publicly and fearlessly soon after, to hear the preacher whom they were helping to support, while he in turn was helping to support them in a still higher sense.

<sup>\*</sup>Missionary Herald. Vol. 61, page 175.

And I doubt not that even in heathen countries many a man has been led on to a deeper interest in Christian meetings and Christian living by being first asked to help support a Christian school-master or hospital or opium-eaters' refuge, of which the merits were evident even to heathen eyes. For the surest way to turn honest curiosity into something deeper and more lasting is to make haste to set your hearer to work doing something for others.— Nor should we forget that even love of truth often changes to discouraged indifference or at least to dogged reticence if not turned soon enough into some form of active love and self-denial for others.

Thus did Mr. Wheeler work on and on; though at times almost discouraged for awhile. For he soon discovered that even the poorest are made richer and happier by giving of their toil and substance to the Lord, until their souls are fairly thrilled with the thought of giving, and of being God's fellow workers; and that no man, however poor, is in danger of giving too much, till he reaches a point where it is with genuine regret that he admits that he ought not to give any more.

Unwilling givers there doubtless were, men who had to be forced into giving, so as to prevent them from demoralizing the churches which they pretended to love; though Mr. Wheeler was careful to have most of the money come from willing givers, and from really godly hearts.

But it is wonderful to see how few unwilling givers there were; and how many, even of these, were

made to see it in such a light that their giving became the first step into the kingdom of heaven; for most of them, after the first great struggle, were glad that a man had turned up who could deliver them, in Jesus' name, from the hell of covetousness. And even the few unwilling givers were a little nearer heaven, and a little more likely to get there sometime, than they would have been without his help; for he nearly always touched some true motive, even in the most unwilling giver; and scorned money which did not bring with it at least a wee bit of love and conscientiousness.

Thus was it that our missionary answered the double question, How much should the people give? and when should they begin to give? and his answer was certainly a very beautiful one, and full of farreaching truth and power. And any missionary who answers it as he did, and becomes enthusiastic (1) in giving, and (2) in making others give, will be pretty sure of success in his pressing of self-support. For this way of looking at it makes self-support a very simple and yet attractive duty; and even duty grows easier, when its inner loveliness and meaning is clearly seen.

And although the people often said and felt that this apostle of self-support was one of the sternest, strangest teachers they had ever seen, they also felt and said that he was one of the tenderest and kindest, and one to whom they owed a debt of almost unspeakable gratitude.

## Giving One Tenth.

Here also is the place to mention the movement for giving tithes, of which so much has been written. Of the blind preacher who rediscovered its helpfulness, and of the rapid spread of the movement, we need not speak here; for our book is already larger than we meant to have it. But we do wish to point out the real secret and power of the tithing movement.

It is not that John Concordance proved at all conclusively that all men ought to give one tenth of their earnings to the Lord; but that he did awaken them to the startling, awe-inspiring thought that God not only gives all we have; but claims back a part for himself. — What part? Let each decide for himself. But let him decide honestly; preferring to give too much, rather than too little. For if he happens for a while to give too much, God's bank invests it safely for him. But if he gives too little, a veritable blight is sure to fall on all that is sweetest and most satisfying in his own life.

Thus was the thought of partnership with God, on which the missionaries had insisted, made all the clearer, and more vivid; for when the question was once fairly put, many were willing to frankly admit that a tenth to the Lord was surely none too much; though the deeper thought of thorough self-consecration, of which the seeds had been so carefully planted some years before, was what chiefly gave the new movement its power. And yet it is probably true that John Concordance made the idea of duty

more prominent in this matter of giving, while in the missionaries' presentation the *privilege of giving* had been made more prominent; and doubtless, to get the best results, we must combine both thoughts; as thousands were glad to do, when to the missionary's more searching plea the more vivid one of John Concordance was added later on.

### HOW TO FACE RETRENCHMENT.

But the lesson which Harpoot station learned from the severe retrenchments of 1861 and '62 suggests the problem of retrenchments in general, and whether our missionaries might not more generally turn them into sources of blessing. That, like Harpoot, many another station can look back to some day of hard times and retrenchment as one of the most eventful and blessed in its whole past experience, we have no doubt. In fact we have come across explicit testimony to that effect often enough to show that Harpoot's experience is not exceptional; though probably more marked than most. And yet it certainly is not common; and the question arises, Why not?

And why is it that so many missionaries are badly crippled by times of retrenchment? We believe that it is because they fail to grasp at all fully that wonderful truth that "ALL THINGS work together for Good to them that love God." And oh how great it is. And how helpless the devil is, or rather might be, before such a truth as this; for there is in it only one condition, and that is love for God.—But do not all missionaries love God? Yes; but they

do not love him enough; for evidently the more we love him, the greater will be the blessing which it will be possible for him to give us.

And lucky it is for us that our money does sometimes run short; for some lessons can be first learned better in hard times than in fair; and much that we attribute to the meanness of man and the machinations of the devil is in reality due largely, though not wholly, to the overruling hand of God, whose love for man is too tender and too far-seeing to make possible that morbid dread of sometimes giving needed pain by which we are so often crippled.

And the harder the times are financially the more careful we should be to hunt up and study the bright side of everything, and to press forward along the lines of self-support and Christian manliness among our churches and congregations; for the hard times are the very thing that will help us in doing this;\* and with God's help even hard times can be made just as helpful as what we call good times. And oh how those words of Dr. Barnum's ring in our ears; — "So we proposed a long step forward in self-support to all our outstations; and in nearly every case secured a pledge for the board of the helper, or its equivalent." (And this too from congregations who till then had done almost nothing towards self-support.)

And yet the men who did this were not then Doctors of Divinity, or better still Veterans in Mission-

<sup>\*</sup>Writes a missionary from China, "I look upon this stringency and retrenchment, [when money help from America was running short,] as one of the greatest blessings to the native church that is possible."

ary Service, but simply young and inexperienced missionaries; and strange to say the plan which they proposed, and which called forth such general approval, and such lasting results, was proposed to them by two plain villagers, whose names are not even recorded on the pages of history, though they too must have been rare men, known to God, if not to us.

For the angels of God never bring such hints to common men; but only to those who in silent loveliness have long walked with him, and learned of him, in other matters less difficult and less evidently great.

#### BEING GRATEFUL FOR HARD TIMES.

Had we more leisure, we could hunt up and reproduce here many purely historic illustrations, from many different lands, showing how hard times and retrenchment have often furthered the Lord's cause, when missionaries have seen in them a call for more pluck and financial self-reliance, instead of a mere excuse for wailing. For while blues are certainly natural; we should remember that they are a natural disease, and not a sign of health; and are best cured by silence, rest and prayer, followed by an energetic deepening of our plans, rather than by mournful letter-writing.

Then why not oftener fill our letters with words like these:

In spite of reduced appropriations, we have succeeded in keeping open all but ten of our forty-five preaching places. For under the pressure of hard times our people are giving more liberally than formerly; and even these ten will probably be helped by a little fasting; for they do not yet feel the need of divine help as deeply as they should. — But the question is, When are we going to reach the *new fields* all around us? This question really troubles us sometimes; but we suppose the answer is, Just as soon as God sees that we are ready for the new work; but no sooner.

Or again: Hurrah for retrenchment! It has already resulted in two more of our churches entering the self-supporting list, making eight churches in all, during the last four years.

Or the following: One year ago, after hearing of the Board's straits, we called together a meeting of all our churches and pastors, and laid the matter before them, dwelling most especially on the crying need of the darker corners of the earth, and on our privilege of helping them by gladly giving up a part of the help we have been wont to ask. The result was the foundation of a local home missionary society, to help our weaker churches with money and advice, properly mixed, wherever they are willing to do all they can, and simply need a little more to finish off with. And we are glad to say that the results have been enlarged contributions, and greater earnestness and regularity in giving all over our field. So much for hard times.

While Miss Pauline Christian Thankwell might write:

Two years ago we informed our girls that all pupils who paid less than half their board must spend at least eight months every year at home, and spend a part of their time doing some sort of simple home missionary work among their neighbors and playmates, thus learning to pass on to others what they themselves were getting at school; while those that paid more than half, but not all, must also spend some time at home doing the same kind of work; and moreover that even full paying pupils would not be admitted for more than half a year at a time, unless we were satisfied that they too were entering heartily into such work as this during vacations. And oh, what a blessing it has been to our school; for without asking a cent more from the Woman's Board we have been able to have 25 per cent more scholars, all the year round; while our total

enrollment has increased *one half;* even those who stay only four months seeming to grow in grace and loveliness and intelligence just as fast as they did before, when they spent nine months every year at school! Then too the parents, both full paying ones and assisted ones, are in most cases more grateful than they were formerly.

Such at least was the spirit in which Mr. Wheeler and his colleagues faced the problem of hard times and retrenchment; though time, distance and fire have made it impossible for us to quote his exact words, as we should like to have done.

But all who have seen him work can testify that hard times seemed to only make him stronger, not weaker; for he generally succeeded in prayerfully waiting long enough, before acting, to clearly see God's hand in it all; and so he could not lose heart.

#### CUTTING DOWN SALARIES.

But coming back to details once more, there is one other point just here on which Mr. Wheeler's views are well worth mentioning; he believed most heartily in a general cut down of salaries when the money in the Lord's treasury runs low; and would not have excepted a single salary from Boston to the farthest corner of the world; but would rather have had them all alike cut down temporarily; for if the strain be not too long continued, all alike will find a blessing in being obliged to help in bearing it; and if any one, either high or low, refuses to help in tiding over such a crisis, surely he is out of place in the employ of a missionary board; for even one self-seeking man, too near, will sadly lessen the usefulness of all who are obliged to work with him.

#### How to Deal with Unsuccessful Stations.

But when we get to a point where the inevitable cut down means inevitable loss to the work, then he felt that we should discriminate more than we do between successful and unsuccessful stations and outstations and not simply cut down about the same all over a mission. - Now we are well aware that missionary societies do always make a difference, and often a marked one, at this point. But nevertheless Mr. Wheeler felt that in many instances the unsuccessful station or outstation was dealt with far too gently. For whether the ill success of a station or outstation be due, (1) to the locality itself, or (2) to the blunders of previous missionaries, or (3) to the blunders of those now on the ground, it still remains true that very little money or labor can wisely be spent there till some pioneer or reformer, with exceptional energy and skill, but very little money, succeeds in getting things straightened out, so as to warrant larger expenditures later on.

For in missions, as in farming, the world is too large, and too full of good land to justify us in cultivating poor fields; or ones which experience shows that we do not understand how to manage.

## ANNUAL MEETING MAJORITIES.

But such points as this cannot of course be settled, even tentatively, in annual meetings where the missionaries themselves are the judges; for even missionaries are human, and every missionary is apt to think his work just as worthy of enlargement as any other, claiming that his past ill success proves nothing; hence Mr. Wheeler generally felt that, though annual meetings are certainly desirable for other reasons, their recommendations on money matters were of very little intrinsic value and even apt to be positively misleading, unless confirmed at every point by the judgment, privately expressed, of those whom the Board knows to be competent judges; for experience abundantly proves that a man may be a really good missionary in most matters, but a very poor judge in matters of missionary finance

All of which points clearly to the need of local superintendents, for each mission, or group of missions, of which we have already spoken, (page 100), though we do not think Mr. Wheeler ever fully realized that this was what his exceedingly poor opinion of the financial wisdom of annual meetings legitimately led to.

#### RAISING MONEY IN AMERICA.

But a friend of Dr. Wheeler's, one of the happy company who crossed the ocean together in the Henry Hill over forty years ago, tells us that we ought to put in something about the duty of the home churches, and the best ways of interesting them in foreign missions. And as Mr. Wheeler certainly was very successful in interesting people in his work; and also raised thousands of dollars for the general work, and for the endowment of Euphrates College; a few words on that subject will not be out of place.

If then our readers will turn back to page 254 they will easily see that the law of generosity, to which Mr. Wheeler appealed in trying to make men give, applies just as well to America as it does to Turkey; and that if men keep on giving more and more generously, till giving becomes a positive enthusiasm, the inevitable outcome will be larger contributions; and we believe that the church is slowly waking up to the fact that our most generous givers of life and love and property are also the happiest people among us.

## HOW TO MAKE AMERICAN DONORS MORE ENTHUSIASTIC.

But the question inevitably arises, How can we hasten this awakening, and make men realize that giving to foreign missions is one of the investments which brings back the quickest and surest returns of happiness and growth? To this question Mr. Wheeler's answer seems to have been, Don't appeal very much to mere pity; for pity seems to be a rather secondary virtue in most natures, especially in masculine ones; but rather convince people that something is really being done, and Well Done; then love of man and love of success will join hands to strengthen and deepen their love for the work; and, as their interest deepens, their contributions are also sure to grow larger and more frequent.

If then we wish to win business-men who are profoundly impressed with the need of being businesslike in everything, we must convince them that we too are working in a business-like way ourselves. It is not enough to simply prove that we are doing good; for there are thousands of people who are doing good in the world to whom we would never dream of giving our money. But we must convince them that we are doing good skilfully, and greatly; so that they will feel even without our saying it, "This man or woman can do more good with my money than I can." Then will the money begin to flow in; and keep on flowing, so long as this conviction lasts. For, to him that hath, shall be given;" such is the stern but beneficent law of life as explained by the Master himself; and to him that hath much shall much be given.

Hence it was Mr. Wheeler's intensely businesslike way of pressing self-support abroad that made his appeals at home strong and convincing. And any missionary who gets a clear, strong hold on self-support, as a working principle in missionary life will be sure to find willing hearers and helpers in the home land as well.

And even in times of financial depression good, strong, live articles telling of the tact and success and business-like insight of our best missionaries in meeting the emergency will call forth a quicker and wider response from most hearts than pathetic appeals ever can. For though we pity the man, who says his work is "going to pieces under his very eyes;" we also feel that there is little use in helping him; for he will be pretty apt to break down again tomorrow, even if we help pull him through today. And so we too are disheartened by the very plea that was meant to rouse us.

## Special Contributions---So Called.

Here also it will be well to speak just a word in regard to a matter of which we do not remember to have heard Mr. Wheeler speak, but which on account of its rapidly growing importance certainly needs to be mentioned; namely, How far missionaries should be allowed to receive and spend money for "special objects," for which the home board is not able or else is unwilling to make appropriations?

In defence of this practice we are told that donors have a perfect right to do what they please with their own money. Well, yes, if they really try to make a wise and proper use of it. But unfortunately that does not hit the nail on the head; for the real question is whether they have any right to employ another's paid agents in spending their money for them in ways of which the missionary's real employers, (who pay all his expenses) disapprove. ly puts the matter in quite another light. — And soon-. er or later all our missionary boards will have to make it their rule that no such money shall be received or spent by their agents, without the permission of the home board; and will have to see that the asking of permission is not simply formal; for sometimes the permission should be wholly withheld; and at other times given only with certain restrictions.

Of course such restrictions and prohibitions should not be too frequent; but if our boards are to really have a clearly defined plan of work; a few enterprising money collectors or money donors should not be free to utterly upset that plan, by a too free use of money; for the mere fact that "the money was not taken out of the treasury of the Board" is no guarantee that it is being wisely spent, or will not seriously interfere with the wiser plans of more careful workers in the same mission,

And although some few unreasonable and short-sighted missionaries and donors will of course take permanent offence; and some others feel hurt for a while; the general success of the work, and the amounts contributed for that work, would both be furthered in the long run by a wise and respectful but firm assertion of the right of the majority, to decide how freely money shall be spent by the paid American agents of our churches; so long as these agents get their funds and backing mostly from the churches at large.

For while every man should be free to choose his own master; it does not follow that he should be free to serve two masters, whose plans and methods conflict.

### WAYS OF SUPPORTING MISSIONARIES.

And while it is certainly well to have our churches and colleges specially interested in some one missionary from whom they hear oftener and more directly than from others, we very seriously doubt the wisdom of letting them assume the support of that missionary; for they are sure in Many Instances to furnish their pet missionary with more money and more boxes than he or she really needs for a wise carrying on of the work. For the temptation to

spend money too freely in a good cause is one of the sorest temptations to which foreign missionaries are ever subjected; and foreign missionary work can freely or gotten too easily; and \$400,000 spent under the strict supervision of a few picked leaders would do more toward planting a really permanent and healthy work than \$600,000 spent by missionaries each of whom gets all he asks for; and then inevitably spends it too never be much of a success where money is spent too freely.

For this movement for individualizing the support of missionaries is sure to seriously cripple our mission boards in their attempts to properly restrain missionaries who are inclined to spend money too freely; while also discouraging those whose work is less showy; but just as good. - Nor is this way of doing likely to bring about any permanent increase in donations, as Secretary Leonard of the Methodist Board of Missions has well pointed out;\* for when death, resignation or inability to write interesting letters once breaks the link, it is very hard to interest them again in some one else; and the power to write newsy and picturesque letters is one that many of our best missionaries utterly lack; for they have not the gift of tongues, though they do have the gift of winning souls.

Yet there is one redeeming feature in this plan of work, — It does often get people personally interested in some one missionary or station, and so becomes in some cases the starting point for a still broader and deeper interest in the work at large.

<sup>\*</sup>International Missionary Index, 1898, p. 57.

But this does not in any way justify the financial unwisdom of the plan as now in vogue; for, if each state and local society were allowed once a year to invite some one missionary, in whom they are already specially interested, to act as their honorary president\* and adviser in missionary matters, many a warm friendship would spring up and many an added dollar be given for the good cause, without any of the cramping, irritating and unsettling effects of the present plan of work. Only you should be sure and tell your missionary friend all about your society, church, town and state, and what you have and have not done thus far, that he or she may know how and what to advise you; and let it be understood beforehand that most of what you raise with your president's help will go to the work at large, for which he pleads and not to him personally or even to his special corner of this work; the reasons for this rule being kindly but firmly explained by the missionary to the church or society with which he works. THEN WILL BOTH GIVER AND RECEIVER WORK MORE WISELY AND STEADILY, EVEN IF THE Money Raised Is not at First Quite as Much.

## A FEW IMPORTANT STATISTICS.

And now a word as to results in Harpoot, so far as these can be given in mere statistics. We find that in 1894 and '95, just before the massacres, || the

<sup>\*</sup>Or vice-president.

<sup>||</sup>Of results since the massacres we are unable to speak statistically; though we do know that the spirit of prayerfulness and earnest striving after self-support still lives on in the Harpoot churches in spite of the crushing blows which have tallen on them, and undoubtedly delayed the full triumph of self-support.

\$ 388

\$3548

\$13265

THE TROIER USE OF MORET.	2/3			
single station of Harpoot had under its care				
four different outstations, with the following	show-			
ing of work and workers:				
Regular Preaching Places,	54			
Pastors and Preachers,	42			
Teachers,	94			
Other Helpers in Religious Work,	19			
Total Number of Workers who Give their Time	2			
Wholly or Mainly to the Work,	155			
Number of Churches,	26			
Number of Regular Congregations not ye	t			
formed into Churches,	28			
Number of Church Members,	2005			
Number of Sunday School Scholars,	4419			
Number of Professed Protestants,	10446			
Number of Common Schools,	68			
Number of Schools of Higher Grade, (Includ				
ing one College and one Theological Sem-				
inary),	ΙI			
Total Number of Schools,	79			
Total Number of Pupils,	4269			
Of Whom 1458 are Girls.				
Benevolent contributions of the people for	or one			
year:				
For Preaching,	\$3592			
For Churches, School Houses and Parsonages,				
For Teachers' Salaries and Tuition,	\$3471			

Making in All,

For Other Purposes,

For Missions, Home and Foreign,

Or, going back farther, and comparing the amounts given by the people for religious and educational work with the amounts sent from this country for the same kind of work, (including missionaries' salaries, and all monies spent by the trustees of Euphrates College) we get the following interesting figures:

From 1857 to '61 the people gave so little that the missionaries made the mistake of not reporting it at all.

age each year.....\$96.07

## A GLANCE AT SOME OTHER MISSIONS.

While from 1891 to '94 they gave on an aver-

Surely these figures are significant and encouraging. And yet, though we are proud of Harpoot, our hearts are most cheered by the less striking but equally significant proof which we find that all over this wide world, wherever mission work is done, the cause of self-support and self-consecration is slowly but steadily gaining ground.

That we may see this more clearly, let us look at a few sample statistics from other lands, so carefully condensed and grouped that their meaning can be seen at a glance.

We turn then first of all to the other missions of the Board, and taking each mission as a whole, because we have no figures in regard to single stations, and taking a period of nine years (1888 to 1896 inclusive,) so as to be sure and not be misled by merely temporary variations, we get the following results:

We find, first of all, that in four of the newest and smallest missions of the Board, so little importance seems to have been attached to the detailed and systematic and early culture of a self-supporting spirit, and self-supporting habits, that like the Harpoot missionaries of long ago (1857 to '61) they have failed to report native contributions with anything like regularity; one mission having apparently reported this important item only twice in nine years! - And yet all four of these missions are at least fourteen years old, and ought certainly to have something definite to report each year, as evidence that their eight churches, 231 church members and 941 adherents are making a beginning in the acquisition of that selfsupporting spirit without which a church can never be strong and healthy. And we doubt not that these missions have done more in wheat, corn, oil, cash and muscle than their statistics seem to indicate; and yet we cannot help hoping that some friendly pen will impress upon them a little more clearly the importance of making an early beginning, and of carefully comparing and reporting each year's contributions. For self-support is a virtue which requires long and careful culture for its proper development; and the earlier the training begins and the more systematic it is, the richer will the blessing be.\*

But leaving these missions, we come to a fifth one, Japan, in which the missionaries seem to have made the curious mistake of not reporting the religious and educational contributions of their churches when once they became self-supporting; so that while the native churches have in reality been giving more and more each year, the statistics seem to indicate that they are giving less and less.

But fifteen of our most promising missions yet remain to be heard from. How fares self-support in these? Are the people proving and deepening their love for the Gospel, and for Christian education, by gradually taking upon themselves a larger and larger proportion of the cost of supporting them? Yes, in all but one of them they are; and in some the progress has been so great and steady, and in others so steady (though small) as to be very cheering.

First of all then we find one mission field, the Sandwich Islands, which may be counted wholly self-supporting; for the people give for foreign missions each year more than we send to them.

<sup>\*</sup>In one of these missions, some at least of whose missionaries we know to be hearty and successful workers for self-support, the total reported native contributions (in dollars) for the nine years run as follows: Nothing, nothing, 72, 48, 151, 60, nothing and 5; which plainly shows very careless reporting; or else that the good work of some stations is sadly neutralized by others. Which is it? Or is it both? For surely it is natural and proper and well worth while that the American churches should want to know just how much each station and mission does for itself.

Then next there comes a group of seven missions, in which the people have for these nine years been coming steadily and some of them very rapidly nearer to self-support; the average gain in these seven missions, for the whole period of nine years, being 86 per cent. These missions are Central Turkey, European Turkey, Austria, Zulu, Foochow, Mexico and North China.

Then come three more missions, "nine to eleven," which have gone a good long ways toward self-support, each of them giving \$33.00 or more per year to supplement each \$100.00 sent from this country; the only drawback being that their growth in giving has not been quite as steady as that in the first seven missions. And yet even these have gained in nine years all the way from 18 to 50 per cent. These missions are Spain, Western Turkey and Eastern Turkey, taking Eastern Turkey as a whole.

Then come numbers twelve to fourteen (Ceylon, Madura and Micronesia) which do not make quite as good a showing; though in all of these there has been a gain for the last two or three years; and one of them, Ceylon, certainly stands high in the total amounts given, though there is very little *increase* for the nine years in the actual amount; and a positive falling off in the relative amount, We are also informed that Ceylon gets a good deal of unreported financial help from other sources, which lowers its relative rank in the matter of self-support.

In regard to Micronesia (Number 14) we should also add that there is good reason for thinking that the statistics do not do her justice; through an unfortunate failure on the part of the missionaries to report at a fair market valuation contributions of oil, wood, bread, muscle etc., given by the people in support of their native pastors, and for church building and parsonage building purposes. For their published letters report much greater liberality than their statistics seem to indicate.\*

Then comes Marathi, the only one of these fifteen missions where self-support seems to be going backward; for certainly her reports are not favorable. Yet even here the backset may be only temporary, and is undoubtedly due in part, though not wholly, to recent famines.

With this one exception, then, all the larger missions of the Board are in the successful list; and some of those which we have put down as unsatisfactory have in a very unsystematic way been doing something for self-support, as may be seen from their letters.

So that the outlook is a cheering one; and yet we do believe that a little more systematic effort along these lines will accomplish still more in the years to come; and greatly increase the amount of good that can be done with each one hundred dollars raised in this country. Especially if each station is furnished each year with a bird's-eye view of its standing for the past nine or ten years, as compared with every other station. For a mere comparison of missions, though

<sup>\*</sup>To do full justice to our native churches, rooms furnished rent free for use of teachers, preachers, schools and regular chapels should also be included in such reports, at a fair rent valuation, though not rooms which are thrown open for simple social gatherings only once a week; for such rooms can always be secured rent free, and involve very little self-denial.

helpful, is not at all satisfactory; for one backward, careless station may wholly cover up the good work of another. — We now give the statistics in detail.

Average Amount Contributed in Each Mission by the People Themselves, for the Support of Religious and Educational Institutions, Home and Foreign, to Supplement Each One Hundred Dollars Spent on Said Mission by the Board.

Numbers.	Name of Mission.	Average for three y'rs 1888-90.	Average for three y'rs 1891-93.	Average for three y'rs 1894-96.	Remarks.	Gain per cent in nine years.		
3 4 5 6 7	Sandwich Islands Central Turkey European Turkey Austria Zulus Foochow Mexico North China Spain	Wholly 19.85 18.11 8.01 5.14 4.23 3.85 .39 22.70	Self-Sup 26.78 21.79 13.94 8.31 5.14 7.33 .66 19,69	porting. 39.07 22.81 20.63 11.28 9.00 7.21 .89 34.13	See explanation given above. Note A. Note B. Note C.	97 26 157 119 113 87 128		
10	Western Turkey	28.43	26.67	33.64		50		
11	Eastern Turkey	27.27	25.63	32.94	See explanation	21		
	Ceylon	44.69		42.34	given above.			
	Madura	13.70	35-59 8.85	11.32	Note D.			
	Micronesia	5.24	3.44	4.45	See explanation			
15	Marathi	6.05	5.03	3.51	given above.			

Note A. — Notice how fast number four (Austria) is gaining on number three (European Turkey).

Note B.— In number seven, (Mexico) there is a slight fall the last three years; but as it is very slight and was due to exceptionally large contributions in 1893, we do not feel justified in shutting her out of the honor list.

Note C.—As to number eight (North China) the amounts thus far given are very small, but the increase from year to year for each of the nine years is so steady, that we will watch for future developments in this mission with great interest.

Note D. — This mission reached its lowest point for nine years in 1891, and has been slowly coming up ever since.

## A Comparison of Different Boards.

A comparison of the work of twenty-eight different foreign missionary boards in this country representing Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, Christians, etc., etc., and various divisions of these, North, South, Reformed, etc.,—for a period of seven years, 1890 to '96, also shows that most of these societies are gaining in the matter of native self-support, and some of them gaining very rapidly; though our statistics are not quite complete enough for print.

Yet even here some societies show a tendency to sit back on their laurels and say, we have done enough; though a detailed study of their work shows very plainly that they might do more; for in matters like these one success only makes a still higher success possible and obligatory, until full self-support is reached, first for individual churches and later on for whole countries.

And both men individually and societies as a whole are in constant danger of making the bright spots in their work an excuse for overlooking and almost forgetting the weaker parts; which surely is not good policy, however "natural" it may be.

And we also find some societies that have just reached the spasmodic stage, reporting a little one year, a lot the next and none the third; and so on up and down. Though even this shows which way public opinion is setting; and that the importance of doing something, and reporting it, is being more widely felt than formerly, when even our largest

societies made no attempt to report this important item with any regularity.

Then, finally, as to the work of English and Continental societies, we have not at this distance been able to get any statistics for comparison; but in reports from single missions, and in general statements of policy, unaccompanied by statistics, we find evidence that here also the cause of a self-consecrated and self-reliant native Christianity is steadily gaining ground, even in lands where the people are the poorest.

#### A FEW LAST WORDS.

And now we have come to the close of the one central topic, "Self-Supporting Churches and How to Plant Them Successfully" on which Mr. Wheeler's life threw more new light probably than on any other single topic in the whole range of missionary That he handled it with a master hand thought. few have ever dared to deny; and we feel sure that in years to come, when the history of missionary methods shall be written, his name will be sure to come in at this point for very special mention. Not because no one else had the same thoughts; but because no one else worked them out into rules and actions as fully and as accurately, or dared to face so publicly the obloquy of championing what at first was a very unpopular cause.

For, bewitched by a strange misinterpretation of the example of the early Christian church, missionaries and laymen alike all over the world were in those early years suspicious of anything that seemed to make the gospel less free; forgetting that even Christ never made it wholly free but said, "Take up thy cross" and "Bear my yoke," and then I can bless you. True Christ did not ask for money, except in the form of hospitality; for he did not need much then, and all he needed came unasked; and furthermore all his followers were giving regularly to another church, (the Jewish,) from which the time had not yet come for them to separate.

But the principle remains the same; whatever the "yoke" may happen to be; and sometimes the giving of money is an even heavier cross than bearing persecution, or any other form of painful goodness which a kind Father asks us to undertake for his sake.

And surely Jesus, who called on one young man to give up all, and follow him; and then let the young man go away sad, rather than change the conditions, (Mark 10:17-22;) and at another time praised so highly the woman who put her all into the Lord's treasury—surely he is not going to disapprove of a plan which calls on men to give a little money to the Lord; and then blesses them more and more richly the more they love to give.

## AS TO MISUNDERSTANDINGS AND ABUSE.

"But was he not often roundly abused by some very good men?" Yes; because all men are naughty at times; and some men a good deal oftener than others. "For the good that I would I do not; but the evil that I would not, that I do;" as Paul so plainly tells us.

But when your little girl occasionally abuses you for enforcing the law of duty, you remember how sweetly and humbly, though silently, she apologized last time she abused you, and how these spells are becoming less and less frequent; and so you are comforted, and made very firm but tender.

And surely, in India, China, Turkey or America, wherever pastors or missionaries are ever abused, they can take comfort in this thought. For, after leaving out a very small sprinkling of hypocritical wolves in sheep's clothing, every really love-taught missionary will find that his naughty children do love and honor him, in spite of some pretty violent abuse; and that they love him *more and more* as time goes on.

And though a freer use of money would doubtless lessen the abuse; it would not increase the love; and would not bring more souls to Christ or heaven, even if it did make the church rolls grow faster. So let us not be discouraged; but simply look forward and backward and inward to those things in our lives which show that clouds cannot last forever, if we ourselves are true and slowly growing truer.

## AS TO THE NEED OF PRUNING.

And now in closing this part of the discussion let me call attention once more to the need of occasional pruning. For no vine can ever be fruitful without a good deal of pruning; for not only must dead branches be wholly removed; but even live ones must be pruned more or less when their growth tends to becomes one-sided and unhealthy. Even as plants have sometimes to be deprived of light and heat, or heat and moisture, so as to prevent their exhausting their vitality in a too morbidly rapid growth.

The good missionary, then, must be a good surgeon; and one who is not afraid to use the knife; though careful not to use it recklessly, - But why? Simply because a failure to use it may doom a church to death by gangrene and blood-poisoning; which a timely bit of loving surgery would have prevented; and the missionary who dares not run the risk of leaving "an important center" without either preacher or teacher for a while, if need be, when they obstinately refuse to do their part, toward paying their leader's salary, will simply pay for his cowardice and folly by seeing that "important center" cursed ere long with a church which is dead, and so wholly incapable of further growth; or else so worldly and self-seeking as to be a good deal worse for the Lord's cause than no church at all.

For the question that God asks, the question that history will ask is not, "How many churches have you?" but "How many live, healthy churches?" Though in the long run the healthiest churches will also be the largest in their total combined membership.

But this fact an over-timid man is apt to forget; and as for quality, "Church member" and "Christian" seem to him almost the same; and so he goes sadly astray. Hence it is that some good men accomplish so little. And hence, too, it comes that all of us succeed in accomplishing more, whenever

our courage and insight are increased by a more perfect trust in God, and a more careful study of human nature, or in other words, by a more constant use of Christ's farewell motto: "Watch and Pray."

I do not deny that sometimes, though rarely, a community of inquirers breaks up and never forms again, when they find that there is a cross to be borne and an idol to be cast down. Yet even for such as these an evident and undisguised backsliding is better than for them to go on thinking themselves followers of Jesus, when really they love money more than they do God; as Christ plainly showed in his treatment of the rich young man; and there is a sad comfort in the strange truth, alike scriptural and natural, that for persistent wrongdoers a total cutting off is often the only possible way of ever bringing them to repentance. (See for example that strange but beautiful verse, I Cor. 5:5).

But perhaps the most trying situation of all is when the missionary cannot do anything toward self-support without admitting that his own past policy has been radically wrong. But even in such a case, the sooner he admits it, with tears in his eyes, the sooner will matters straighten out, and his own peace of mind return. Nor will he lose one whit of the respect of his people. For a growing man is one we all respect, even if he does have to admit that some of yesterday's plans were faulty, and that today's, though certainly better, are probably still far from perfect. — For such men are always helpful and always uplifting.

## As to the Need of More Definite Comparative Statistics.

A word should also be spoken just here as to the need of more definite comparative statistics in money matters, if the less far-sighted among our noble band of missionaries are ever to be brought up to really wise ways of using money in the Lord's cause; for it is very easy for even the best of men to forget that money unwisely used is sure to give rise to many other evils; so that they tear down day by day with one hand what they so carefully build up with the other.

And pray, how will statistics help? Is there any magic in statistics? No, there is not. But when carefully boiled down and REDUCED TO RATIOS, and then tabulated so as to compare at a glance the ratios of FIVE OR TEN SUCCESSIVE YEARS and five or ten or fifty different missions or stations in different parts of the world, then statistics do indeed become most startlingly significant of growth or decay in the matter of general self-consecration on the part of our churches.

For whenever a church or mission fails for any long period of years to make some progress toward a manly and vigorous self-support, experience always shows that at some vital point that church or mission is weak, needlessly weak, with a weakness that might have been cured had it but been seen more clearly by those nearest the scene of action. And here it is that the mortifying and encouraging power of comparative statistics comes so strongly into play.—For

such statistics of all the different stations of any one mission board, all reduced to ratios, so as to be comparable at a glance, would put some stations in each mission on the strong list, and others on the "weak but growing list," and others on the stand-still or backsliding list, so evidently as to set all to thinking more earnestly and more definitely for the reason of it all. (See for example the statistics on pages 274 and 279.)

But to simply state, as is now customary, that the native Christians of one community gave one hundred dollars, while those of another gave fifty, is to throw but very little light on the merits of these two stations; for the church that gave fifty may really be a great deal nearer self-support than the one that gave a hundred. Or, to take another case from real life; when of two missions in the same country one reports book-sales amounting to 24000 volumes a year; and another reports 25000; it is perfectly natural that we should think of both as doing good work. But when, long after, it occurs to us that the first of these missions has only two male missionaries, while the other has about twenty, it flashes across us that one is doing exceptionally fine work in this sort of seed-planting, while the other is doing relatively almost nothing. Thus completely upsetting our first conception. But all this misunderstanding might have been prevented had the reports read thus:

Total sales, 24000, 25000 Average sales for each superintending male missionary, 12000, 1250

Nor is it enough to say that anyone who wants to can sit down and figure out these ratios; for those who need them most of all are the very ones who will not do it; and for each missionary to do it for himself would also involve a most unnecessary waste of time; for ratios, though full of meaning, when once found, are very slow things to work out on any large scale.

Nor should we forget that our business instincts and duties and our spiritual ones are so closely related that the missionary whose financial methods are the wisest is, almost sure to be, all things considered, the strongest spiritually.

## NEED OF EXPERT FINANCIERS.

And as our mission boards, Congregational, Methodist, Baptist, Presbyterian, etc., come to more closely scrutinize and compare the financial wisdom or unwisdom of various groups of missionaries, they will also be sure in time to select in each mission or locality some one man as acknowledged financial leader and adviser, with the understanding that ordinarily no expenditure of mission money will be authorized till that expert has given his approval to the plan.

For, as Mr. Wheeler used to often remark, the leaving of such matters to a mere mission vote is simply absurd; for each good missionary is sure to have some pet scheme of his own to press through; and so would be very apt to deal too gently with the well-meaning, but ill-timed schemes of others. But of this matter we have already spoken fully enough elsewhere, (pages 99 and 265.)

## CHAPTER XV.

# FOUNDING COLLEGES; ITS BENEFITS AND DANGERS.

#### RELIGION AND EDUCATION HOW RELATED.

If we closely examine Christ's great law of love, "Thou shalt love the Lord thy God, and thy neighbor as thyself," we find in it, by implication, a third element, namely the natural right and duty of a man to love himself; out of which grows the instinct of self-improvement, of which selfishness\* is but a hideous and vain perversion.

Thus far in our study of Mr. Wheeler's life we have fixed our attention almost wholly on his way of teaching those truths which bear directly and evidently on men's duties to God and each other. Now we must turn to see what he did to help men in that other field of mere self-culture, of which the final aim is not always as clear or as easy to change. Here we shall find him battling with quite a different group of problems from those we have thus far considered; sometimes successfully, and sometimes not, but nearly always adding something towards a more complete solution of the problem of missions to which he had devoted his life.

<sup>\*</sup>Injuring others in hopes of benefiting one's self.

## Importance of Common Schools.

We find then that early in their missionary life Mr. and Mrs. Wheeler and their missionary associates were deeply impressed with the need of helping the children; and giving them early in life those glimpses of truth, and habits of thought, without which a self-reliant and truth-loving manhood is hard to attain.

But they also realized that simple common schools; though necessary as one element in missionary work, are nevertheless of wholly secondary importance; and should never be relied on as a substitute for active, aggressive missionary work among adults, some of whom can always be reached without the aid of common schools, in a community that is really ready for systematic seed sowing; for though adults are harder to find and get hold of than children, they furnish nevertheless, when found, a broader and surer foundation for permanent work.

Is then the salvation of children less important than that of adults? No; but if you do not spend a proper amount of time in saving the adults, nine-tenths of what you do for the children will soon be choked out; or buried so deep that God alone can see it; a fact which enthusiastic missionary teachers are too apt to forget.

### HOW TO SELECT THE BEST NATIVE TEACHERS.

But coming now to a more detailed examination of the policy of Mr. Wheeler and his associates in regard to common schools, (and also schools of higher grade,) we find first and foremost of all, the rule that no teacher should be sent out at missionary expense who was not also fit, morally and religiously, to do evangelistic work for individuals, and to conduct simple, informal evangelistic services, whenever and wherever he could find a few willing hearers; and that each worker must spend a part of his time in just such personal work as this.

## MAKING THE PEOPLE SUPPORT THEIR OWN SCHOOLS.

And furthermore we find that even in later years, when many young men and women were sent out from Euphrates College to act simply as teachers, mostly or wholly at the people's expense, it was only when the work in a community was so well established that the preacher or pastor needed all his time and strength for more purely religious work, and so called for an assistant; the only other exceptions to this rule being when a preacherless community were so eager to have a school that they were willing to take the whole responsibility, and also furnish a room rent free, warm it themselves, and pay from the very start a generous and steadily increasing sum toward the teacher's salary, the teacher in such cases generally being some young person from their own community, who had spent three, six or perhaps twelve months in study at Harpoot, and hoped to return there again later on, if found competent and worthy; even this Harpoot visit being paid for largely or wholly by the young teacher's own parents, though tuition at Harpoot was of course low and the board which these parents furnished naturally very plain.

How different this policy from that of another missionary worker in the Orient, who writes; "The people of ——— have sent a delegation asking for us to open a school in their town; and if we only had \$250.00 we would at once start one, for the opening is certainly a most promising one."

To which Mr. Wheeler would probably have replied—Give me \$250.00 and I will start ten or twelve such schools, more promising than yours; for people who are too stingy to furnish a simple school room free of rent and to pay a good share of the teacher's salary, will not let their children get much good from the school.\*

#### ONLY A CHRISTIAN CAN TEACH CHRISTIANITY.

But secondly we find that Mr. Wheeler and his colleagues felt very strongly that even assistant teachers, (i. e., those who teach without preaching) should always be young men and women whose life and character carries with it a truly Christian tone or atmosphere. For Mr. Wheeler and his colleagues had no faith in that extraordinary philosophy which believes that lessons in reading, writing and arithmetic will purify the infant mind, almost regardless of the teacher's private character. For poison is poison, even though it be mixed with the best of bread; and a cold, selfish, self seeking teacher, or one who honors not God, can never open a pu-

<sup>\*</sup>And even in well established Christian communities it was generally thought best that the same room should serve as school room and chapel, until the people reached a point where they could build a separate school room without overtaxing themselves, or receiving from the Board money which was more needed elsewhere in this hungry, sin-sick world.

pil's eyes to see and love the truth which he himself has never seen with any clearness, and never learned to love.

#### SPENDING TOO MUCH TIME IN SCHOOLS.

But, thirdly, Mr. Wheeler claimed that the pioneer missionary himself should not spend much time in school-rooms, though visiting them frequently. And why? Simply because he soon saw that of all the different branches of pioneer missionary work, that to be done in schools was the easiest, and so could be most safely left to carefully chosen assistants, while the missionary devoted himself to the more difficult task of convincing and converting adults, while simply superintending the school work carefully and Planfully, but not too timefully.

— Nor did he wait prayerfully for the adults to come to him, but rather Went prayerfully to where he could find them, wherever that might be.

"But did Mr. Wheeler and his colleagues always succeed in getting and keeping only such teachers as had a clearly Christian influence?" No; they did not; and some of the saddest breaks in their wonderful success as missionaries are traceable to an occasional lowering of the bars at this vital point; or rather to a too patient tolerating of an unchristian spirit in some of their helpers, who were at heart true, but were weak and misleading. And yet, as I look back over the years, my heart is filled with wonder and gladness, as I see how seldom they made this mistake, and how frankly they confessed their error, when once they clearly saw it.

## When to Stop Stuffing the Memory.

Mr. Wheeler and his colleagues were also unanimous that whenever education, so-called, began to puff up a boy, or man, or community, then education had either gone too fast or too far, and a halt had better be called; that the stomach might have a chance to rest, and feed on simpler food. Here too they did not always act quite as promptly as they should have done; but such a possibility of suspension, or expulsion, hanging as it did over the head of every pupil, did certainly have a most salutary effect in making their pupils stop and consider; and digest their thoughts more carefully. And when some unlucky community lost its school for a while, or some lofty-headed youth had to go home suddenly, "to rusticate," the event was one sure to be noticed and long remembered by others to whom the same temptations came though in a lesser degree.\*

This same principle of not overloading the mind, especially minds unused to the intense life of the west, also led to a careful limitation of their courses of study; and to their not offering their pupils more than a very limited amount of hard-to-be-digested knowledge, or rather learning. For pure knowledge is always power, and always helpful; but learning, so called; is often a hindrance, rather than a help, to individuals and peoples, through their in-

<sup>\*</sup>Nor were these suspensions and expulsions simply for gross immorality or insubordination; for even persistent untaithfulness was often considered sufficient ground for sending a pupil home; and very properly so; for to such pupils school work is not a help but an injury.

ability to understand or digest it, and thus find in it the knowledge it contains, or rather is meant to suggest.

#### A TRUE PHILOSOPHY OF EDUCATION.

How then, says some one, did Mr. Wheeler's philosophy of education differ from that of the Jesuits? The answer is that an honest Jesuit, if such there be, deliberately keeps men in ignorance, or else teaches them what he believes to be false, in hopes of helping them; while Mr. Wheeler simply insisted strenuously that young and inexperienced minds should be fed on life's simplest and most vital truths; and not on those more complicated and less vital ones which often throw even well trained intellects into hopeless perplexity and confusion.

Thus while the Jesuits say, "Let us do evil that good may come;" St. Paul and his enthusiastic admirer cry, "We feed you with milk and not with meat; for hitherto ye have not been able to bear it, neither are ye now able." (I Cor. 3:2 and Heb. 5: 12 to 14.)

Or, going still higher, they appeal to the words of Christ himself, who said; "I have yet many things to say unto you, but ye cannot bear them now," (John 16:12.) Surely this is not Jesuitism; and yet it is a doctrine for the saying and enforcing of which Dr. Wheeler has been condemned oftener perhaps than for any other one opinion he ever held, many even thinking him an enemy of education.

## Reasons for Founding a College.

But how could such a man consistently be the founder of a college? This question may be easily answered, if we take a glimpse at Mr. Wheeler's inner life; for there the explanation lies.

He found that his children in Christ were growing intellectually much faster than he had at first supposed possible; in fact rather faster than was wholly natural or healthy; and when he found that they must plunge into the sea of modern science deeper and sooner than he had expected, he said, I will go with them to help them in facing the dangers of this great deep to which an unforeseen duty calls some, and vanity lures others; and so he became as earnest in helping men keep their mental balance in study as he had been in helping them to conquer stinginess.

He did not like the work as well; he knew that he could not do it as well; for there was less to guide him in the pages of life and history. But he saw that the work must be done; and that he could do it better than anyone else who was likely to offer; and so he undertook the task, laying aside once for all, his lifelong wish to go once more to "the regions beyond," as a pioneer in purely religious work. And God blessed him in this great sacrifice; and yet, almost to his dying day, there was a tinge of regret that such work had consumed so large a part of his time.

But saving men from mental shipwreck, if you can do it, is certainly a privilege and a duty; and a Christian college, free from the moral risks of foreign travel, and from the vanity-engendering influences of a long stay in a city as worldly and as far away from home as Constantinople, was the remedy he proposed and executed.

And did he succeed? Not wholly; for right under his own eye and fatherly influence a few grew skeptical, and others grew vain and puffed up. But when we see how many young men and women, and young boys and girls he helped turn into healthy channels of action, thought and life, then his success seems most cheering; especially as the school he founded still lives on, and is sure to do for many years to come the same kind of work that he planned for it.

And yet I am sure that even to his dying day his cry would have been and was, "Oh do not go into higher education so called till you have laid your religious foundations deep and strong, and learned how to prevent your school work from simply turning out infidels and conceited fools. For life's deepest truths are all very simple; and these are the ones that men need to know first of all, both in America and on mission soil."

Writes Mr. Wheeler in 1871, "Henceforth we shall need less money, but more prayer; for this finishing of the work is in some respects even more perilous than was its beginning. For no one not in actual contact with the mass of minds about us can realize into what a ferment of excitement and expectation the gospel has thrown them. They need, wish, expect and demand a thousand things which they

cannot have now. \* \* \* \* Yet we are encouraged by the reflection that these things must needs be in such a work of awakening and reform as that which is here going on."

And it did not take him long to see that the problems raised, and the new temptations and ambitions felt, were altogether too subtle to be met unaided by the local churches, without recourse to the church's treasure-house of history and science, so dangerous and yet so essential, when once a soul reaches that age of restlessness and temporary doubt through which all strong natures must pass, sooner or later, in their way to perfect manhood.

#### GROWTH OF THE COLLEGE.

Hence it was that the Normal School which had been started in 1869 to meet the growing demand for teachers was under his leadership gradually expanded, and finally united with the "Female Seminary" under the general name of "Armenia College," afterwards changed to Euphrates College, the first name having proved displeasing to the Turkish government.

And, under his general leadership, the work of expansion gradually went on, till in all departments the average number of pupils each term came to number between five and six hundred; about a hundred in the college departments proper, male and female; about one hundred and fifty in the college high schools, male and female; and the rest in lower grades; most of those in the higher classes, and many of those even lower down, being picked boys and girls from all over the Harpoot field.

It should here be mentioned that over the Female Department, the president claimed no authority, save that of suggestion; justly feeling that the American ladies in charge were amply competent to plan for themselves, after hearing what the station had to propose and suggest; save that in money matters the station vote was naturally supreme, though even here "the young ladies" and the missionaries' wives seemed generally to be the real deciders behind the throne—one of the earliest memories of my boyhood being the markedly respectful and frequent way in which my father and others would consult "the ladies," while we children sat still and took it all in, there in that distant Orient, where woman is supposed to know so little.

#### RAISING AN ENDOWMENT.

Thus it was that in 1875 it became evident that an endowment should, if possible, be raised for the proper carrying on of the work. And why? Simply because Mr. Wheeler and his associates justly felt that money given for general missionary work should not for any great length of time be turned off into mere educational channels, in which it is so easy to squander thousands and thousands of dollars with no adequate return.

For, said he, If I can convince those who have to give the money that my school is of enough importance to make them give it themselves, why then, well and good; but for the churches' money to be turned aside into costly educational ventures by a mere vote of the station, mission, or even of the

Home Board, would open the way for far too many costly experiments, and too many relatively unprofitable investments of the Lord's money.

For in educational work failure to do any real good (worth speaking of) is far easier than in general missionary work from house to house or town to town; even though the results of educational work are more tangible and showy than those of more strictly religious work.

And so he set out to raise the money by a direct appeal to individuals and churches, telling them plainly that he wanted only what they could give in addition to their regular gifts to the work at large. And when earnest souls in America found how carefully the work had been planned, and how far each dollar would go, and how much the school was needed, they were glad to give what he asked; though not a few mean and stingy Christians had also to be met and endured, before the requisite number of generous and truly Christian ones were found.

And so economically was it all planned that \$4500.00 would endow a full professorship; and \$1500.00 to \$2500.00 a principalship in any one of the lower schools; while assistant teachers in the various schools cost the stockholders only the year's interest on from \$700.00 to \$1700.00 a year; and yet in many cases these were good, and even high salaries for the Orient; the startling originality of the plan being simply that he saw the utter folly of killing the deeper life of his college by paying too high salaries, realizing that consecration is even more important than exceptional ability, though both are

desirable, and were abundantly found in the corps of teachers which he gathered round him as the years went by.

But, says some one, why have any endowment at all?—Simply because he saw that the need which he was trying to meet was one which would go on increasing and deepening as the years went by; and become more and more difficult to satisfy, without some central school of learning, with which to start; even as in the history of our own country Christian colleges, when not managed too blunderingly, have played so important a part in the development of our civilization.

And here too let us notice how carefully Mr. Wheeler followed up donors to the college; not because he wanted more money from most of them; but because he felt that he owed to them and the great cause of missions a debt, even as a mercantile company tries to pay regular dividends to its stockholders.

Hence was it that so many of them loved him so warmly and so personally; for not only did he forget himself, but he even seemed to forget his college in his intense zeal for the Master's work at large, and for the souls of those to whom he was talking or writing.

## PRESSING SELF-SUPPORT.

While Mr. Wheeler realized that schools of learning of the higher grade must have endowments to insure their permanence, and that missionary colleges must go abroad for the bulk of their first en-

dowments, (simply taking care not to make these any larger than is necessary for a healthy Beginning\*) he also realized, as fully as ever, the need of making the people pay something for their educational privileges from the very start; knowing that thus only could he keep the college from being flooded with a host of lazy loafers or self-seekers, and make its alumni grateful enough to cheerfully add to its endowment later on, as need should arise.

And so the man who in early years would never address a crowd who would not give attention in return; and later on would not furnish Sunday preaching to a community who would not give free barley to the preacher's donkey; nor a free school, for any length of time, to a community who would not furnish a school room rent free; or a permanent preacher to those who would not help pay his salary; this same man insisted that from the first all pupils, from the college down to the kindergarten, must pay something in cash, work, chickens or homemade socks, as an evidence of their appreciation of the costly privileges offered them; to this the only exceptions being cases where a third party came in to pay the tuition of some widow's child, or some family where an over-thoughtful father had too

<sup>\*</sup>This is probably the chief reason why he afterwards abandoned the thought of having a law and medical department in connection with the college, both of which were a part of his original plan.

<sup>||</sup>In schools conducted by the native brethren, in Harpoot and its outstations a small tuition fee was also generally asked of all except the poorest, the tuition fee actually seeming to make teachers, scholars and school committee all do better work through a deeper sense of the need of doing good work.

many promising chilren, but too little money. Though even in such cases the hand of charity brought most blessing, and least harm, where the benefactors treated their gifts as a loan, to be paid back in some real, though simple equivalent of work, such as mother or father or child could easily pay, if really willing to do so.

And furthermore it was his custom, as the grades advanced, and the lessons taught became more a luxury and less a necessity (except for the earnest and thoughtful few) to insist more and more strictly on this matter of self-support; knowing that a little education is helpful to almost anyone, if given with any sort of discretion; but that much education of the booky sort can be safely digested only by earnest souls, that will work for it and pay for it heartily and patiently: so that the tuition grew higher and higher as the grades advanced, and was less often cut in two, even for the poor, and less often paid by some third party. Though even here chances to teach school somewhere, or sweep or chop wood or run errands or do extra housework were carefully husbanded for those most in need of encouragement and help; and occasionally, though not very often, notes were taken for part tuition in some of the higher grades, with the understanding that they were to be paid by teaching in some village school in the course of two or three years.

And likewise in the boarding department, nearly all the scholars were expected to pay their own expenses. Careful arrangements were also made for some to board themselves, with the help of dried

bread, prepared meat, cheese, wheat, rice, etc., brought from home at short intervals, "when the folks came to town;" thus enabling many a boy to live almost as well, or almost as poorly, as he would at his own village home, and still enjoy the privileges of a city school, without loss of his self-reliance.

### ARGUMENTS IN FAVOR OF FREE SCHOOLS.

"But," say some critics, "free schools in America have not harmed our people; why then should not missionary schools also be free; as ours are in America?" Simply because our American schools are not really free; for by taxes already paid by his relatives, or by taxes which he himself expects to pay "when he gets rich," every enterprising scholar in our American schools manages to save and deepen his sense of self-respect and self-reliance.

And even our richest colleges and universities, which are very properly partly free, are obliged in sheer self-defence to charge tuition, and make entrance and promotion difficult; for the sake of keeping out as far as possible, ambitious but ungrateful and unpromising loafers.

As an illustration of the benefits of such sifting, we may mention the fact that the college preparatory department at Harpoot, though charging more than other rival schools of the same nominal grade, did nevertheless draw a more promising class of boys and girls, both poor and well to do, than any of these rival schools; and generally larger numbers as well.

## The College Printing Press.

Here too we may fittingly speak of the printing press, given by friends in America, which helped in so many ways in the early years of the college. First, as a help to self-supporting students; second, as a help in greatly reducing the cost of some much needed text books; and thirdly, as a very marked source of inspiration and quickening to many who heard of it and saw it. But although, under Mr. Wheeler's shrewd management, the press was a help and a source of some added revenue, it may be doubted whether in most mission stations such a venture would be a wise one, unless other printing presses are wholly inaccessible; as it would be apt to swallow up altogether too much precious missionary time; and also become a source of financial loss. to the mission, rather than of revenue; both of which evils Mr. Wheeler escaped only by exceptional quickness in such work, and by a native business tact in which even first class missionaries are quite often lacking, the power to earn money and the power to earn men not always going together.

But at last this press came to an untimely stillness, the government having taken offense at it and sealed it up, besides imposing a fine of \$250.00 on Mr. Wheeler for running it without formal legal authorization, which would not have been given, even if asked. But even after paying this fine, so unjust and so exorbitant for an Oriental country, the press fund still had a neat little sum left to help in building a new and enlarged female seminary in 1882;

and waits once more for a chance to speak again in its own native tongue of paper and ink; for strange to say, even the massacre, which destroyed so much, happened to leave the press uninjured.

#### WAYS OF DEVELOPING CHARACTER.

But these studies in self-reliance, and the best ways of developing it, where it does not exist, and of preserving it where it does, lead on naturally to still higher problems; for the question comes up, How can we most effectually strengthen a student's hold on those deepest truths of life, love to God and active love to men, without which education will be only a drag on his real success and happiness in life?

To the proper answering of this question Mr. Wheeler devoted some of his most earnest thought and most painstaking toil; finding in it some of the sweetest results of all his labors; and yet, as the years went by, he became more and more keenly conscious that he had not succeeded in solving the problem as fully as he had hoped to do, or rather wanted to do. Let us then notice closely just what he did do, and what he did not, and what the results were; for the problem is a most important one, and one on which even his most unfinished thoughts and plans will throw much light.

## PRAYING FOR THEM ONE BY ONE.

We find then deepest of all, a habit of often praying by name for the school, and for individual teachers and pupils; not as if he were coaxing God for some unwilling gift, but rather as if he were simply expressing his trust in God, and asking for blessings already offered conditionally, and also asking God to help him in doing his part more faithfully and skilfully; and thus it was that his prayers brought him very near to those he prayed for; though even he was wise enough not to pray for everyone. For, some he felt that he could not help, at least not in any special way; and knew it was not wrong to leave them wholly to God, who could understand and help them, even if he could not.

### THE PERSONAL INFLUENCE OF EACH TEACHER.

Then, secondly, he attached great importance to the personal influence of his teachers, as a help in winning the pupils to Christ and to a Christly life; and here he was greatly blessed; for generally the personal influence of his teachers was most uplifting and godly, not only in a general, negative way, but in a very positive one. Though in his wish not to seem uncharitable or harsh he did occasionally tolerate gross unfaithfulness in some of his helpers, which for a while cost him and the school very dear. For such things are strangely contagious. And yet, if I were to sum up in a single sentence the cause of the success of this school, it would be, Because of the personal character of the men who were at the helm, from the president way down to the youngest assistant teacher. For a true man, full to overflowing of trueness, may make mistakes, even pretty serious ones, and still retain his steady power to uplift and truly educate those who fall under his influence; while a less true man loses his influence by mistakes that are seemingly very trifling.

## Bible Classes; and How to Make Them Interesting.

Thirdly, he attached great importance to Sunday Schools under the lead of some of his most earnest and skilful teachers; and to daily Bible lessons, during the week, in all grades, from the highest to the lowest; and the good results of these many Bible classes, under many different teachers, were marked and interesting; for most of the scholars came to feel that religion and morals were of course matters for daily thought and study; just as we daily eat nearly the same kinds of body food for thirty, forty, seventy years, and with almost unceasing relish, if we do it properly.

But pray how did his best teachers keep these numerous Bible classes, coming as they did every day through the whole course, from becoming exceedingly monotonous and dull? By simply letting them become starting points for homely, informal conversations, back and forth, on any and every subject which could throw light on how to make life better and truer at any point where men are ever tempted or perplexed; provided the temptation was one that was likely to come to those there assembled; and provided any one there present could really throw some light upon it. - Thus did the classes often become exceedingly helpful; and two teachers might take up exactly the same book, in Old Testament or in New, and still draw from it lessons as varied as were the tastes and circumstances of their lives, and of the boys and young men before them.

## Helping Pupils One by One.

But, while we can speak highly of these daily Bible classes, and of the good they did, we feel compelled to point out one serious defect, or rather incompleteness in Mr. Wheeler's estimate of these classes and of the work they could do. He did not clearly enough recognize the fact that a man or boy may be truly convinced of many important truths, and really try to live up to them, and still make a sad failure of it all; and so he did not plan to help the boys in overcoming secret faults as systematically as he should have done.

But how could this defect have been remedied? We believe that the most effective remedy would have been to expect each pupil to report at frequent intervals privately to some experienced and sympathetic teacher, a few typical successes taken from his own daily life, and also any failures about which he might feel the need of special advice. Thus would the missing link of personal hand to hand contact of individual souls have been more fully supplied; for public, class-room advice and sympathy however wise can never take the place of a word of advice or cheer fitly spoken, where none but God can hear.

As we have already seen, and shall see again later on, Mr. Wheeler himself was remarkably skilful and earnest in just such personal work as this; and I happen to know that some of his leading teachers were also skilful and earnest in the same kind of work; but such talks were only occasional, accidental and generally too long, whereas they had better have been quite frequent, regularly expected and generally very short; for then would they have taken a deeper and surer hold, through resembling more closely that which is deepest and most effective in the uplifting contact of father and child.

### RELYING TOO MUCH ON MERE BELIEF.

Here too is the proper place to speak briefly of one other slight but real defect in Mr. Wheeler's way of teaching; he relied a little too much on mere belief; by which we mean "an acceptance of some statement or opinion simply or chiefly on the testimony of some one else."

Now that earth's noblest and most clear-seeing minds are always willing to accept things thus on mere belief, no close observer can long doubt; but we also find that such minds are ever busy confirming and correcting these beliefs by a persistent and careful use of their own sifting and observing powers, mindful that even the teachings of Scripture may be misunderstood and misapplied, through some slip in the hearer's own mind.

Hence Mr. Wheeler himself was a most persistent though silent critic of the theologies of the past, that he might thus come nearer to the grand, central truths to which they all point more or less accurately. But as a teacher he was so haunted with the fear of infidelity and rationalism\* that he was always a little inclined to repress free thought on some themes, even when there was no tendency to conceit

<sup>\*</sup>An excessive reliance on mere blind logic or inference.

or recklessness or guess-work to justify such repression.—Hence some who might have been won and convinced were not; and worse still, some of his pupils and some of the mission's best churches were a little too easily misled, when later on honest but short-sighted zealots turned up with some new doctrine which seemed to have almost as good Scripture authority (logically) as the ones which Mr. Wheeler himself had taught; though not anywhere near as full of the pith of Christian helpfulness and Christian power.

#### A CURE FOR RATIONALISM.

But fortunately even here his pupils could see that the man who was afraid to let them inquire quite as freely as was natural and best, had nevertheless himself carefully proved or tested many things; and generally held fast only that which was best, (I Thess. 5:21;) and so his Bible classes became a center for free but chastened thought, such as always makes men stronger and truer, in spite of any incidental defects which there may be in its make up, when judged in the light of some still higher and completer thought, to which this thought itself has given birth, inspiration and tone.

For in spite of an occasional slight dogmatism (born of an incompleted insight and of fear for those he loved) he did really grasp the deepest of all antidotes to doubt and rationalism, namely a genuine love of truth and a refusal to knowingly follow up any train of thought or discussion for one single moment, when for any reason, known or unknown,

that thought or discussion ceased to be he helpful and uplifting in its effects on himself and on his hearers.

## SHOULD ATTENDANCE AT PRAYER MEETINGS BE COMPULSORY.

And, lastly he attached great value in the uplifting of his school to that old-fashioned but ever rejuvenating institution, the prayer meeting; though he probably erred in making attendance at one prayer meeting a week compulsory. For prayer meetings are very different from simple, brief and earnest morning prayers; or a lively class room discussion on Bible themes; and are more apt to repel the uninterested when made compulsory. And even among earnest Christians, there seem to be some who prefer less public ways of exchanging Christian thought and uniting in Christian prayer; so that to these also an average prayer meeting is a weariness, rather than a help.

So that while the prayer meeting is steadily becoming more and more helpful to one class of Christians; it is for another class being slowly displaced by more private meetings, at home and elsewhere, wherever men may meet to talk with God. But this fact Mr. Wheeler was loth to admit, having himself found public prayer-meetings a source of great inspiration and blessing, all through his life. Hence his insistence on attendance at the weekly prayer-meeting, of which we have spoken; though the prayer-meeting which he most loved was naturally one in his own home at which attendance was wholly voluntary.

Though we are also inclined to think that a more careful and systematic following out of the suggestions given on pages 309 to 311 would have ultimately so quickened and vitalized the prayer-meetings as to make voluntary attendance almost universal.

### COLLEGE DISCIPLINE AND CHOICE OF TRUSTEES.

But passing on we come to yet other matters of importance to which we must refer, and among them that of college control, or the question who shall control a missionary college, endowed by funds from abroad.

Mr. Wheeler's conviction that it should not be controlled by its students, he showed clearly enough when he once firmly refused to remove a sentence of indefinite suspension from the unrepentant class of 1891, when that class refused to take a certain study, instead of respectfully referring their grievances to the president and faculty for investigation and adjudication.

But, going a step farther, beyond this rather obvious law of discipline, he also believed that in the larger outlines of its work, and especially in money matters, such a college should be under the control of a board of trustees in America, with the local missionaries as their representatives, instead of being controlled by representatives of a people who had as yet done very little toward paying the expenses of the institution (i. e. raising its endowment) and, furthermore, could not be expected to be as cautious or as much under the restraint of

powerful precedents as American trustees would be. Though even here he was far-sighted enough to see that even Americans, when long resident in the Orient, do inevitably lose some of their Yankee firmness, and so arranged that no final decision in money matters could ever be made except by the board of trustees in America; though even they were not free to act on matters of salaries, grants, etc., without a recommendation from the local missionary trustees to start with; each of these two bodies thus restraining the other from a too free or imprudent expenditure of college funds.

Surely this was better than that morbid wish not to seem too strict which sacrifices thousands of dollars of the churches' money to unrestrained Oriental ambition, for fear that they will think that we consider ourselves wiser than they.

Yet he was careful to arrange that so soon as Oriental Christians began to really contribute at all largely to the college endowment, they should begin to have a proportionate hand in its government; for then he believed that they would more freely realize the need of caution in expending the money left to their care.

But in those cases where Oriental trusteeship has worked disaster, sometimes more and sometimes less, no such restriction has I believe ever existed.

## LESSONS IN ENERGY AND ACCURACY.

Another important help in developing character and making the college what it was, was the example of energy and general accuracy in essentials, set before the students by their president; and also the informal tests of intelligence to which he ever and anon subjected them. For he loved to fall in on them unawares and give them hard questions to test their quickness and insight, rather than rely simply on formal, routine examinations, in which a good but dull memory often counts for even more than insight and real knowledge.

For he felt that, without the power to use one's wits, mere increase of learning would only dull the mind, or else upset it; and that it was better that they should spend their time in doing easy but important things well, rather than in doing more showy and learned things poorly, or in a merely routine way.

And yet, in common with many other great men, Mr. Wheeler did not properly realize how much of his own general accuracy and grasp had been developed, or rather matured and brought into full play, only by years of intensely close and systematic effort on matters of detail, seemingly of little practical importance; hence he did not lay sufficient emphasis on compelling the students to be systematic in their lessons in accuracy and insight; allowing the promotions from grade to grade to depend far too often on mere memory work, regardless of real insight.

Hence the passion for genuine accuracy and insight, which was often quite marked among the lower grades, tended to gradually decrease as the grades advanced; a mere blind passion for learning too often taking its place; though to the very last

Mr. Wheeler's early lessons and powerful personality, and frequent stirrings up tended to greatly lessen, and in individual cases, almost wholly eliminate this unfortunate tendency.

#### EXPERIMENTS IN INDUSTRIAL EDUCATION.

Here too mention should be made of an interesting experiment in industrial education made, under Mr. Wheeler's direction, by some of his assistant teachers. It was to get the boys in the lower grades to bring once a week any article in clay, wood, tin, paper, etc., which they had made during the previous week, with the understanding that at the close of each term simple prizes would be given to those whose collection of articles showed the most skill and industry, or the most improvement; and exceedingly interesting was the native talent brought to light, and the steady growth in skill and enterprise and wide-awakeness shown by each successive week's collection of articles, any article which could not be brought to school being simply reported publicly, and then entered on a book for use in the final award of prizes.

## LESSONS IN THINKING.

And in like manner the best of each boy's boyish thoughts and observations, on boyish themes, were brought and read aloud in the class room, for criticism and respectful discussion; and then some of the best of each boy's thoughts were selected by the teacher, and copied and signed by the boy himself in a little book for circulation among the other boys;

that thus their eyes and ears might be more open to notice and study more closely the things of interest which they had seen and heard; for the things which a boy has observed or thought out for himself mean to him a thousand-fold more at first than the vaster and higher thoughts of which his books are full; and will in time prepare him to appreciate the book thoughts as well.

And we cannot but think that this sort of work systematically encouraged, in its most simple and childish but healthy form, would arouse even in the school boys of China an interest in school work to which most of them seem as yet to be strangers, except when roused by political ambition.\*

Thus, without any costly ventures in manufacturing, the boys' individual tastes both mechanical, artistic and literary, were slowly developed and discovered under the inspiring thrill of a friendly competition, in which every boy in school had some part of his own choosing, suggested either by his own wits or the example of others around him.

<sup>\*</sup>For in 1898 our four Chinese missions with 12756 reported adherents and 4409 church members had nevertheless only 2255 boys and girls in their 147 schools (common, boarding and high); or twice as many church members and five times as many adherents as they have children in their schools. Surely a strange picture of Chinese lethargy; and a good chance to try Yankee thinking lessons such as we have suggested above. Will not some of our Chinese missionaries kindly try them and let us know how they work?

<sup>||</sup>In most cases a pupil's tastes have to be patiently developed, like sprouting seeds, long before either he or his teacher are conscious of their presence, or able to give them a name. Hence is it that the most important part of the developing of a faculty often comes before its discovery.

# A New Way of Awarding Prizes.

It is also pleasant to see how the prizes were given in these industrial and literary competitions. The first three or four prizes were in money, contributed by the various teachers; the rest in beautiful picture cards of many different shapes and sizes and grades; the rule being that each boy who deserved any praise at all should have a card, but that those highest in rank must have first choice, while the whole school school looked on with keen interest to see whose name would be called next and what he would choose.

Thus every boy in school, with but four or five exceptions, out of some one hundred and twenty boys, got some praise, though very properly the largest and brightest pictures, which were all put at one end, fell to the most industrious and the next best, to the next best group and so on; and it was very evident that the fiftieth prize was as real a help to its owner as the first; for it reminded him pleasantly of the fact that he was not seventieth, and rather exasperatingly of the fact that he was not fortieth; though he might be a boy who would never dream of being first or second or tenth in the class, and so would not be helped at all by an offer of prizes for only the best two or three scholars in the class.

# PROPER LIMITS OF INDUSTRIAL EDUCATION.

In this little experiment we also find several characteristics of all the various experiments at industrial improvement which Messrs. Wheeler and Allen made from time to time in the course of their missionary life in Turkey.

First, the experiments were not made with the Board's money, which no missionary has any right to risk for a single moment in such work. Secondly, they involved no serious risk to the missionary himself; for they were inexpensive experiments, or else paid for in advance by some enterprising Oriental who could afford to risk the money; and thirdly, they were nearly all simple attempts to improve slightly on existing industries, instead of trying to introduce wholly new ones. While last, but not least, they involved very little expenditure of missionary time or strength.

Surely, within such limits, industrial experiments in tomatoes, sweet corn, potatoes, plows, threshing machines, fanning mills, church lamps, church trumpets, (to call men to church,) church bells of very small size, communion sets, cabinet organs, etc., are all proper and helpful; and only rest the weary missionary and edify his people; the trouble with industrial ventures generally being, first, that they are apt to be too costly a way of doing good, even when successful; and, secondly, that they involve financial risks of failure so large, relatively, that no mission, or board, or missionary has any right to invest in them the churches' money, unless it was specially given with that end in view by the original donors.

But fortunately men who could wisely run an industrial school on any large scale are generally men who can interest other business men in their plans, and thus get the money they need; and yet such independent ventures are always exceptionally risky, and should not be encouraged, unless their founders give very indubitable evidence of not being mere long-tongued enthusiasts.

#### THE CHILDREN'S CORNER.

But in a study of Mr. Wheeler's work as an educator the question inevitably thrusts itself to the front, Why did he pin a kindergarten and primary grade onto a college?

To this question I have never heard Mr. Wheeler give any definite answer; and I seriously doubt whether he himself ever clearly knew just why he did it: save that a clear but unaccountable sense of duty evidently led him into doing it. While an intense love for children similar to that which our Lord seems to have felt, made the work exceedingly pleasant; and I believe he also dimly realized that some of the deeper problems of healthy missionary education could be worked out successfully only in these lower grades; and that he and his corps of teachers needed the constant, restraining, eye-opening, naturalizing and softening influence of close and sympathetic contact with a large body of children. And it was exceedingly pleasant to see how in his own life these lower grades did gradually draw out and perfect the softer elements of his character; elements which in strong and aggressive natures are apt to get dulled by constant leadership of large masses of adult minds.

For, dividing his life roughly into two parts, we may say that the first half he was primarily a leader and moulder of large masses of mind, while in the latter half the close and prolonged study and discipline of single minds was the more prominent feature; thus making his leadership more complete, and his policy a more symmetrical whole, and better suited for others to copy and understand.

For in years gone by many had supposed that like the Spartans of old he cared but little for the individual, and thought only of the church and state, or some abstract ideal of self-support; and so they were inclined to discount this ideal. But when they found how patiently and skilfully he could work for individuals as well, individuals who were soon to scatter far and wide, then this tyrant, this giant, this worshiper of self-support, came to be seen in a truer light and men began to be less afraid of his larger ideals. And so both parts of this busy life contributed equally to the furthering of Christ's kingdom, and of the ideals for which Mr. Wheeler had striven so long.

And when the gathering in shall come, we believe that the seed which was cast upon the waters in these later years will be found to have brought forth just as abundant a harvest as the more tangible results of earlier years; for in both he displayed wonderful wisdom and insight, though his natural tastes enabled him to make a more complete success in the first than in the second; for men's thought-life is a more baffling field of culture than is that less complex social life which we now call the church.

# THE TEACHING OF ENGLISH.

Another question on which there has been much dispute is as to whether English should be taught at

all in mission schools? and if so, how soon? and how extensively? But so far as I know, no one, not even Dr. Anderson, has ever claimed that a time would never come when it could be properly taught; and so the question narrows itself down to two, namely: How soon shall English be taught? and how extensively?

As to the first of these questions, (How soon?) Mr. Wheeler, in common with Dr. Anderson, was of the opinion that much harm had been done in the various missions of the Board by introducing English too soon; and thus rousing great political and financial ambitions before the religious tone of the community was strong enough to prevent such ambitions from working needless disaster to individuals, and a great scarcity of wide-awake religious leaders for the community.

Hence in all the earlier years of his missionary life he was a persistent opponent of the teaching of English in mission schools in Turkey.

But when at last the religious work was well established, and he found himself surrounded by a goodly number of vigorous, earnest churches, and saw the community well impregnated with Christian sentiment and Christian ideals, then he consented to gratify the natural though dangerous craving for English, which till then he had firmly resisted and postponed as something untimely and premature. Though even in later years he was sometimes tempted to feel that he had acted too hastily and yielded too much; though probably the real trouble was not that he had introduced the study of English too

soon or too extensively, but only that the net-work of moral safeguards with which he surrounded each pupil's life had not been quite complete and varied enough.

But, if, after so many years of purely gospel work and gospel success, the introduction of English well nigh turned the heads of the whole community, pray what would it have done if introduced earlier? It would have well nigh blighted the spiritual work which it was meant to strengthen.—So at least claimed Mr. Wheeler; and pointed, with rather convincing directness, to the very small spiritual harvest in many another field where higher education and English had been given a prominent place, when as yet there was no strong Christian public sentiment to control it.

And if any one were to undertake privately the disagreeable task of making a careful statistical comparison of the work done by missionaries who give education a front seat with those who only allow it a back seat, and even then only on good behavior, we believe that the results would be a vindication of Dr. Wheeler's views. For both numerically, and in spiritual depth and vigor, the advantage would be found to be nearly always on the side of those who look on much book-learning as a dangerous thing, unfit for babes in Christ, and doubly dangerous for such as know Him not at all.

But such comparisons would not be edifying, if put in print; for they would in most cases arouse too much bitter discussion of questions of mere detail and personal competence.

# Arguments Pro and Con.

And yet, as long as one of the earliest and ablest and most successful champions of that policy which gives English and Science and Literature a prominent place in early missionary work has recently come forward and publicly attacked Dr. Anderson and his educational policy, a brief examination of his arguments will not be out of place.

First of all then, he claims\* that "the wants and capacities of the mind" call for a freer impartation of knowledge than Dr. Anderson favored. To which Mr. Wheeler used to reply that these so called wants are often wholly morbid and unhealthy, and need restraining rather than gratifying; and that so called knowledge which unbalances a man's moral equilibrium is surely a little above his present "capacities" even though he come of a race destined in time to rule the world.

Secondly, Dr. Hamlin argues that Dr. Anderson's policy would "make Protestant pastors inferior everywhere to Jesuit missionaries, who all speak foreign languages and have the Papal history of the church by heart."

To which Dr. Wheeler would have replied, If you cannot defeat the Jesuits without acquiring that shallow, unbalanced polish for which they are so justly infamous and pitiable in spite of their learning, or rather because of it, then you better not try to defeat them at all; for in a contest of mere polish and learning, a dishonest and tricky man will nearly

<sup>\*&</sup>quot;My Life and Times," by Cyrus Hamlin, D. D., page 414.

always get the advantage; but a clear head and a true heart will worst him *de facto*, even if not in argument; as our experience at Harpoot abundantly illustrates. So that what we first need and most need is men who are well pruned and thoroughly waked up, rather than well stuffed with learning.

But, thirdly, Dr. Hamlin argues that Dr. Anderson's policy caused 'great and general dissatisfaction in the Armenian Protestant community and a cessation of heartfelt coöperation.' To which Mr. Wheeler used to reply with searching directness, Well, no wonder, since you have once started them on the wrong track and given them a taste of that most dangerous of intoxicants, undigested learning; and furthermore he used to point out the fact that the discontent was least and the heartfelt co-operation most in those parts of Turkey where Dr. Anderson's policy was most strictly enforced. Surely such facts as these count.

And as to the "untold mischief" wrought by Dr. Anderson's "revolutionary system," Mr. Wheeler would have remarked that the pricking of puff balls and blisters is hardly "untold mischief;" and that substituting the more essentials of character for the less essentials of mere excessive learning is hardly "taking the back track in education."

Nor is it fair to speak of a system as having "utterly broken down and passed off the stage," because at last some of our leading missions have passed the stage of childhood and need the higher education and the English which at an earlier stage would only have underminded their vitality.

And yet these two men, (Dr. Hamlin and Dr. Wheeler,) who disagreed so sharply on a fundamental matter of mission policy, were personally the warmest and most congenial of friends; and it is beautiful to remember how all through the years, even down to old age, each strengthened and supported the other in the Many Things on which they could agree.

#### THE AMERICAN FEVER.

But, as has already been implied, even after such careful foundation laying, higher education at Harpoot brought with it some serious disappointments and drawbacks. Let us look at some of these.

Perhaps first and foremost of them all in prominence, though not in importance, is the American fever, which soon broke out and continued to increase as the years went by; or in other words, a more and more abundant exodus of wide-awake young and middle-aged men and women, but especially the former, to the land of promise, called America.

But why call this a disappointment? Because it has for a while at least greatly reduced the number of wide-awake leaders and workers in the various local communities, and even produced a slight, actual falling off in the number of available pastors, preachers, and teachers in the Harpoot field, the scarcity being more marked and unfortunate in the higher offices than in the lower.

So that for a long period of years it has been true that new openings could seldom be thought of; the local churches and the missionaries having all they could possibly do to barely hold the positions which they had already taken. Surely this was disappointing; and probably showed that even at Harpoot the secret of a thoroughly well balanced higher education had not yet been fully grasped.

And yet, on closer examination, we shall find that this great exodus was not wholly bad for the local churches, as Mr. Wheeler and his colleagues were often tempted to think; but rather a very crude and faulty good thing.

For after a while some of these young men came back to be earnest, quiet leaders in their own communities, as merchants, doctors, teachers and pastors; though many never returned; while still others returned only to be a curse and a stumbling block to all who came under their influence.

But perhaps a more important, though unnoticed gain was that missionaries and churches alike were saved from the temptation to mistake too rapid growth for healthy growth, and were forced to spend their energies in deepening and perfecting the work already done, instead of simply adding to it. So that in God's providence what seemed to be a set-back proved to be a blessing, though not one without some incidental drawbacks and a great deal of pain.

For undoubtedly the exodus to America was excessive, and brought with it much temporary pain and loss, which ought, if possible, to have been averted; and can be averted in other lands, as the best methods of introducing higher education come to be more clearly understood.

# Going to Europe or America for an Education.

Here too mention should be made of the problem of going abroad for an education; which may be stated thus, "Shall young men in mission lands be encouraged to come to Europe or America for an education?" To which Mr. Wheeler replied with a most emphatic "No;" except in evidently exceptional cases.

For experience shows that such foreign educated young men seldom come back to do any sort of missionary work for their own people; and even when they do come back, are apt to be all out of sympathy with the deeper needs of their nation; and simply eager to advance them rapidly in worldly prosperity regardless of anything deeper and more lasting.

And furthermore it has been found that every man, picked up and educated by some kind but short-sighted friend in England or America, soon plants the seeds of restlessness and discontent in the hearts of at least five or ten more, each of whom hopes that, if he can somehow get to America, he too will find some friend to shoulder him and give him an education. And so it comes to pass that two or three thousand dollars a year invested in educating "ten promising young men" in America plants discontent in the hearts of some fifty or a hundred others; and finally, in the course of five or six years, turns out just one or two good workers for Christ, at a total cost of ten or twelve thousand dollars, and sometimes not even as many as that. Surely this

is not economy; but the blindest sort of short-sighted charity; except in those evidently exceptional cases of which a few are on record, and most noticeably that of Joseph Nesima.

But says some one, Are not young men from China and Japan and Turkey entitled to the privileges and scholarships of our American colleges? Yes, most certainly they are, if they can get them on their merits for scholarship and not simply because they come from a foreign land and are willing to make big promises as to what they are going to do in the future, when they once get a costly education. For nowhere on the surface of the globe does the prudent encouragement of real merit do any harm to anyone; for the lazy ones know they can never attain to such honors by mere luck; and the industrious know that even they can attain to them only by hard and faithful service in lesser fields.

# RAISING UP MINISTERS.

Another disappointment, implied above, but worthy of more special mention, was the fact that not very many relatively of the graduates of Euphrates College ever entered the Christian ministry; whereas Mr. Wheeler had secretly hoped that a great many would make that their first choice.

But at this distance of space and time, with a massacre in between, we are unable to furnish any satisfactory statistics on this important point. And furthermore some years ago, when we might easily have collected such statistics, it hardly seemed worth while, for two reasons; firstly, that while few college

seniors were entering the Christian ministry, there were quite a goodly number from the lower classes who were turning aside from literature and general science to enter the humbler but higher calling of the ministry; justly feeling that for most of them so much general science and learning would hardly be necessary, or even helpful, just at present; for a good minister instinctively feels that he must not get his head too full of miscellaneous learning, but rather turn to the study of life in the concrete, just as soon as he has got his powers fairly under control.

#### TRAINING CHRISTIAN LAYMEN.

And secondly, when you find that a boy is not inclined to be a professional reformer of men, or at least cannot be a good one, it is surely better to make a first-class Christian merchant or teacher of him, rather than let him go on unaided and be a second rate unchristian merchant, or a fourth rate unchristian nothing. And yet this was just what Mr. Wheeler was doing; he was seizing the restless young minds around him, and making fine Christian men of most of them, -- teachers, merchants, doctors, lawyers, etc. - even though he did not succeed in imbuing most of them with that higher Christian enthusiasm and heroism of which his own life was so full; but which is not any too common even in Christian America. It is then hardly to be wondered at that even so earnest a man as Mr. Wheeler did not see more of it in a land just waking from centuries of ignorance and oppression.

And yet in single souls, one here and one there, both among his graduates and among undergraduates, and all through the churches, which he and his colleagues had planted, there did burn the light of purest heroism; as was seen very plainly when the massacres came, and as was seen in less striking, but more conclusive ways, in all the long years before and since that sad event.

# MAKING PROMOTION CONDITIONAL ON CHARACTER.

And yet it is probably true that if he had stubbornly refused promotion to certain students, who passed good examinations in mere abstractions, but were stubbornly blind to the deeper lessons of life and duty, and of that school, and had said to them, "This institution must be a Christian school; and we wish no blind men in its higher grades; and none even in the lower grades who are not willing to be cured of their blindness"—it is probable, I say, that if he had taken such ground as this, even with such drawbacks as he had to face, he might have seen twice yea thrice as many of his pupils entering some form of directly, intensely soul-saving work.

For a very few lumps of ice will strangely cool off a whole class room of warmer-hearted men; and it was sad to see how often some respectable and so called "moral" but loveless and heartless self-seeker did thus cool off some of the higher classes by his chilling and deadening presence. Surely this was kindness misplaced; for it did not save the wolf, but did greatly injure the lambs; and yet even these wolves in sheep's clothing were so closely watched, and so diligently persecuted with truth and kindness, that even they did far less harm than they might otherwise have done; so that, in spite of them, the results were large and cheering. But how much larger they might have been without them.

And doubtless, even in our American colleges, a time will come when in the best of them some such test of promotion will be required; so that a persistently mean and selfish man can get no promotion there; or even one who shows in the class room the slightest tendency to argue in tricky, insincere and unfair ways.

For no such man can ever be a power for good among his fellows; and the less mere book learning and polish he gets, with our help, the better; for he will only use it in misleading others and ruining his own soul.\* And yet even such men and boys generally have a deeper, better life, and can ordinarily be brought to terms, and made to change their ways, when they once find that the lovely privileges of a wide-awake social atmosphere cannot be shared, except by a change of life.

# EDUCATING THE PUBLIC.

But this college president of whom we have been speaking was also a vigorous, magnetic and convincing speaker; though relying more on the intense truth and importance and clearness of what he said

<sup>\*</sup>Only we should be careful to make the promotion really conditional on character; and not on mere professions of any sort, of the sincerity of which one's daily life does not give abundant and satisfactory evidence.

than on any oratorical or rhetorical ornaments of any sort. To this fact hundreds of audiences all over the eastern and middle western states can testify; for he seems to have been a speaker whom it was hard for men to forget, after once coming under his spell. While in the distant Orient thousands wondered at the man who could be so tender and yet so stern; so earnest and yet so quiet; and so imposing in public and yet so easy to approach as soon as he stepped down from the pulpit stairs; for even boys and girls and timid oriental women seemed never to be afraid of Mr. Wheeler, except when they had a guilty and unrepentant conscience.

And he also loved to serve the good cause with his pen; first by brief, nervous, pithy letters to private persons, whom he thought he might in some way help, especially to fellow missionaries in other lands and to friends of the work in the home land, these last often enclosing a circular letter, or report of work done, in addition to some things more personal. Then next, he and his good wife loved to to write newsy, tell-tale and frequent letters for the papers in the home land; thus helping to keep their friends in sympathy with the work abroad, and also helping to keep their own hearts in closer sympathy with the home churches.\*

And, lastly, he and his wife loved to write books, having between them sent out seven books about Turkey and six books for Turkey, each of which, in

<sup>\*</sup>But this gift of easy, rapid, newsy letter writing is one in which some good missionaries are emphatically lacking; and we should be careful not to expect it of them, if we wish them to do really good work, free from excessive and useless wear.

its day, was widely read, though some of them are now out of print. The list is as follows:

Ten Years on the Euphrates; or Primitive Missionary Policy Illustrated. American Tract Society, 1868.

Letters from Eden; or Reminiscences of Missionary Life in the East. American Tract Society, 1868.

Grace Illustrated; or A Bouquet from our Missionary Garden (by Mr. and Mrs. Wheeler). Congregational Publishing Society, 1876.

Little Children in Eden, 1876.

Odds and Ends; or Gleanings from Missionary Life. Congregational Publishing Society, 1888.

Daughters of Armenia (by Mrs, Wheeler); American Tract Society, 1876.

Missions in Eden; by Mrs. Wheeler, 1898. Fleming H. Revell & Co.

Commentary on Matthew, in Armenian.

Book of Simple Prayers for Home Use (and for those who feel that they don't know what to say), in Armenian.

Simple Catechism for Children, in Armenian; printed on his own press at Harpoot. Very popular and widely scattered even among Gregorians.

And finally several text books for use in the preparatory departments of Euphrates College, though also widely used elsewhere.

Besides which Mr. Wheeler was also the responsible publisher or financial manager of a very large edition of a beautiful Armenian Primer, edited by Miss Maria West; and of an Armenian translation of Dr. Goodell's sermons, first published in Turkish.

#### REASONS FOR WRITING THIS BOOK.

But, says some one, how happens it that the views of mission policy here explained differ in some respects from those published in "Ten Years on the Euphrates," and are at so many points more complete than those there given? The answer is that that work, as its name implies, covers the experience of only ten years of missionary service, while this covers forty; that that was written at almost fever heat by a man who realized but dimly how revolutionary and far-reaching were the reforms he was advocating; and thirdly, "Ten Years" was written by a man who had such a curiously excessive confidence in the power of mere "common-sense" to guide men aright, and such an excessive distrust in his own wisdom that he failed to mention, or at least to properly emphasize, many vital points of detail which had contributed markedly to his own success, and to that of his missionary colleagues at Harpoot.

And furthermore, as a pioneer work in a new and untried field of thought, it quite often misrepresented the writer's own real views and methods, making him seem a more one-sided and severe man than he really was. For, in his intense eagerness to convince men of those parts of his life's message which had been oftenest challenged and misunderstood, he failed to mention clearly and often enough

those deeper, but less distinctive parts, in which his own methods and aims resembled those of other men.

And the same was true of his more public conversational utterances on these themes; they were nearly always called forth in the heat of debate, and misrepresented the man, as he really was in daily life. For had he not had a deep and earnest and tender Christian life, the mere preaching of self-support would never have given him such wonderful influence over both men and churches.

But in private conversation at home, and with congenial friends outside, the fullness of his thought came out in a more symmetrical form; so that with the help of such conversations, and a careful study of the things he did, (since actions speak louder than words,) we have tried to give the more complete picture of his thoughts and plans, which he himself was too self-distrustful and hurried to give.

# MR. WHEELER AS AN ADVISER OF INDIVIDUALS.

Nor will our picture of Mr. Wheeler's educational policy be complete till we have glanced briefly at his achievements as an adviser of individuals, to see how far he excelled in this important branch of Christian activity, which is doubtless destined in time to become a distinct profession, wholly apart from that of the public ministry.

Well, as for himself, he considered that he had no gifts at all in this line, as will be seen from the following remarks taken down almost word for word at a time when we happened to be discussing that exceedingly instructive and suggestive book, Boyd's "Life of Philip Doddridge;" published by the American Tract Society. Said he: 'Doddridge had a skill in influencing men which I have never had; for the power to wisely prescribe for individuals, as he did, and the power to simply state general principles as I do, are two very different gifts; and so I have always avoided attempting to minutely guide individuals, fearing that I might do more harm by it than good.'\*

And yet the very skill with which he ordinarily knew what general principles to give, and what ones to leave out, did in reality mark him as a master hand at advice-giving, the very art which he claimed that he did not understand. For surely a skilful advice-giver must be one who can accomplish his purpose and get men on the right track, without saying very much, and without ignoring the ability of his hearer to make the final decision for himself.

— And Mr. Wheeler's whole life was full of just such words as these, words meant to cheer or save some single soul in need.

# MR. WHEELER AS AN EDUCATOR.

And when in years to come the art of helping individual souls in trouble comes to be more fully understood, and more skilfully practiced, than it is today, I believe that his name will stand high among the number of those who laid the foundations for this new subdivision of ministerial work.

<sup>\*</sup>From a conversation held January 5, 1890.

True, he sometimes failed to state his general principles simply enough, and often assumed that they were clearer and easier to understand and apply than they really were; and yet no one in trouble could meet that off-hand, tender and rough missionary, without feeling a deeper love for truth, and a stronger longing to find and catch it somehow; and such a longing is never in vain; and to some souls it is almost a guarantee of success, so strong is the inspiration that it brings.

And hence it is that we feel compelled to rank him high as a teacher of individual men; though we still feel that in his power to lead and organize masses of men lay the greatest secret of his life's success, and the most lasting memorial of his usefulness.

As a teacher he was great, exceptionally so; and yet it was the greatness of one who had an ill-disguised contempt for much of the work he was compelled to do. But as an organizer, as a founder of churches and a student of social methods he was at his best, and towered like a giant above most men, though he himself knew is not. For he often wondered why others could not see some things as clearly as he saw them.

But now that he has seen them, and made them plain, we believe that many another man will be able to carry on the work which he began. Though curiously enough about all he accomplished during the first twenty or thirty years of his teaching was to get a great many missionaries to admit that his theories were correct, though they could not see

how they were ever to be worked out practically anywhere outside of Harpoot! But fortunately that day is slowly passing away; and from simply talking about self-support and the best methods of higher education ideally, men are beginning to actually put them in practice; and so the good work goes on.

#### A LOOK INTO THE FUTURE.

But the question still arises, May not a time come when higher education (Astronomy, Physics, Law, Philosophy and Languages) will prepare the way for the gospel in many a heathen community? Yes, most assuredly; but not till our schools of learning are themselves pervaded from top to bottom with a Controlling Christian atmosphere. But to get and maintain such an atmosphere, even in a Christian community, requires no small amount of genius; and to do it in a college, unsupported by Christian surroundings, would indeed require the rarest of gifts and far more skill in teaching than any one yet possesses.

# A SHORT-SIGHTED POLICY.

But, said a critic from India, if we do not offer our young men the best sort of a general education, scientific and literary, without much regard to character, (so long as they are not openly immoral) we shall lose many of our best men, and simply cripple our work. To which Mr. Wheeler was wont to reply, Your practically godless college will really cripple your work far more than the loss of any

number of promising young students. For these very students, with their undigestible learning, will be its worst enemies and hindrances. And, secondly, you will not lose your best men; but simply your smartest and most merely tonguey ones; for the really strongest men, those best able to win and uplift their fellows, will stick by you, if your humbler school is full of that energy and accuracy and insight and love which is so intensely attractive to true and healthy natures, and so uplifting to those who are only half true.

And right here came in the beautiful consistency of the man in all his deeper thought; for while to the very last he opposed higher education wherever and whenever it came in too soon, or in unhealthy and misleading forms, still he himself was one of its wisest champions whenever it could come in so as to really be a help; his own mistakes being generally those of incompleteness rather than untrueness. So that even those features of his work which we are compelled to criticise become the suggestive starting point for others which are more complete.

# CHAPTER XVI.

# A GLANCE AT FEMALE EDUCATION.

But Mr. Wheeler was also a champion of female education; and in common with his colleagues, male and female, worked so earnestly for the advancement of this important branch of missionary work, that no account of his life would be complete without a mention of it; though we need not repeat points already spoken of, except when some new light is thrown on them by the female department; and would also remind the reader that this chapter is simply a record of things which Mr. Wheeler helped in doing, rather than a record of those in which he was in any sense a leader or chief originator of the plans adopted.

Yet in giving a true and helpful picture of educational work at Harpoot, and of the policy there followed, it supplies a most important link; for even here the definiteness of plan and aim and the insistence on self-support which we have seen elsewhere stand out clearly, both in the early history of the "Female Seminary," so called, and in the later history of the "Female Department of Euphrates College." Let us then take a brief glance at each of these, and also at the still wider "work for women" of which they were only a part.

341

# Learning How to Pray.

Going back then to the earliest days of the mission, we find the missionaries firmly insisting that women had souls, and that a woman's soul was worth as much as a man's; for both points were disputed, the second being disputed by not a few even in Christian America. And even when these points were theoretically admitted, the men thought nothing of crowding the women out of their half, or rather third of the church, till one day Mr. Wheeler arose in his wrath and put down a pole to divide off the women's section; and let it be known that he should insist on the men staying to the right side of that pole, that the women might have a fair chance on the left, and just as good seats as the men had.

For oriental etiquette said that none but elderly women need go to church anyway; and that even these should sit way off in the back part of the church, or if possible in a gallery by themselves.

"But young women ought to stay at home and take care of the children." Oh no, said the missionaries, bring them all to church; letting the older children sit up front under the speaker's charming eye, and the younger ones side of their mothers or fathers, which ever happens to know best how to keep them quiet; and, if the baby cries, simply sit a little nearer the door, so that you can take it out occasionally! And so in many of the churches the children's circle around the pulpit, and the babies' circle around the door, were very noticeable fea-

tures, and helpful ones, even though some of the little ones fell fast asleep and dreamt of heaven instead of singing of it.

#### LEARNING TO READ.

But women and girls should also learn to read said the missionaries! Whereat even the women themselves stared in incredulous amazement. But when they found that missionary ladies who could not even talk Armenian could read it,\* and that some of the more plucky of their own number had actually learned to read, and seemed to enjoy it hugely, and make better wives and daughters, instead of worse ones, the tide slowly turned in favor of female education of a very elementary sort.

Though in one community the turning came in a rather unexpected way. For when the brethren at Palu found that the missionary rebuked them for not getting their wives to come with them to church, and also to learn to read, they went home and whipped them to make them obey and come! so that next time the missionary visited that place, he found the women all in their places, and really quite zealous in learning to read! Surely this was an oriental way of doing it, and one at which Mr. Wheeler was quite shocked; though he sometimes laughingly remarked that even in Christian America it might be better if husbands and wives would sometimes thus punish each other, (only without using the sticks.)

<sup>\*</sup>The first girls' school in that whole region was one taught by Mrs. Wheeler, before she herself could do much at talking the language.

Here also mention should be made of a device, quite often resorted to in early times, which was to send out enterprising children from the schools to give short reading lessons to many mothers and older sisters, who could not get courage or time to come to school themselves, but still did want to learn something; though, as the work advanced, these wide-awake little teachers seem unfortunately to have been almost wholly displaced by Bible women, instead of being simply supplemented and superintended by them.

#### TRAINING PREACHERS' WIVES.

But ere long another want was felt, namely that of a class for preachers' wives; for in the orient, even as in the occident, every preacher's wife is either a drag on his usefulness or a help in increasing that usefulness; and the missionaries soon realized that a heavy, sleepy and utterly ignorant wife would be a serious drawback to the young middle-aged men whom they were selecting and training as pioneer preachers and pastors.

Hence arose the Female Seminary, or class for preachers' wives, and for others definitely pledged to devote themselves for a season or else for life to some sort of work for others, either as teachers or as pastors' and teachers' wives; for the time had not yet come when even the most devout would consent without a struggle to let their children marry a wandering and homeless preacher of the glad tidings of Christ. But thus pledged to serve the Lord actively in some way, in token of gratitude, many ere long

made up their minds to let their daughters marry these dreaded preachers; till at last, preachers became almost too popular in the matrimonial world, and were offered wives from even the most worldly families. But fortunately they were generally wise enough to refuse them; for the careful training which brought them honor had also brought them wisdom.

# BEING CAREFUL NOT TO ADMIT TOO MANY PUPILS AT FIRST.

But the objects for which the Female Seminary, so called, was founded were not exhausted by a mere wish to raise up better preachers' wives; for another purpose, namely the uplifting of that whole people's ideals of manhood and womanhood also lay back of it.

But realizing that this is a thing which can be done only by example, and not by mere numbers, the missionaries were careful not to admit too many prospective mothers to their school; realizing that a few choice and really lovely mothers could do more good by their example and influence than a much larger number chosen less carefully.

Hence admission to the Female Seminary (whose pupils were none of them as yet wholly self-supporting) was a privilege offered to but few, outside of the class spoken of above; and soon taken away even from these lucky ones, if they proved incapable of entering into the real spirit of the school. And right here we find one of the most important lessons to be learned from the early history of female edu-

cation at Harpoot; for even as sixty or seventy years ago there was a mania for educating thousands of boys free, at the Board's expense, so now we are in danger of falling into a similar wholesale education of girls at the expense of the good women of England and America, hoping thus to do much good; but forgetting that truth, like corn and flowers, should not be scattered at random, but rather planted for the most part in some field, in which we and our under-leaders can probably keep down the weeds fairly well, as the months and years go by.

For the world at large can never be blessed by our corn planting or truth planting until they are willing to join with us in the hard work of keeping down the weeds, wherever the corn is planted.

And so what seemed the hard-hearted folly of the missionaries in turning away so many poor girls whose fathers were worldly and stingy, and still others who were too young to make good teachers, or too dull to make good leaders among their sex, enabled them to do deeper and better work, and at last wake up the hungry outsiders to really weeding and cultivating their own homes and lives more diligently in hopes of some day sending some of their choicest to that wonderful school on the hill.

For as soon as it was noised abroad that a miser's daughter could not get in there, and that even a generous man's daughter could not get in, if she were lazy or self-seeking; but that even the poorest could get in somehow, if their outside privileges had been well used;—when these things became known, there arose a wide-spread passion for better homes

and better girls, and better girls' schools and girls' corners in boys' schools; so that instead of having forty or fifty girls, studying at Harpoot at American expense, to go out and simply become helpless brides in unchristian homes, there were in the course of a very few years thousands of homes, all over that wide field, competing for the honor of raising up a daughter worthy of admission to the school where only choice girls could ever go, and girls whose fathers and mothers appreciated a good education well enough to do all they could toward paying for it and giving their girl a good chance to use it afterwards.

So that by a persistent limiting of their numbers at first, they finally reached and thoroughly roused at least ten or twenty times as many girls and mothers and fathers as they could possibly have reached by starting in on a larger scale, and making the terms of admission easier than they did.

And in comparing different schools, this same fact will be often illustrated; for it will be found that the ones which have the fewest pupils are often doing the most good, because a larger proportion of their pupils become leaders in the community after graduation; the test being not, "How many nice, Christian girls are there in this school?" but, "How many pupils are there who are by nature fitted to become leaders in some form of active Christian work? and are definitely preparing for such leadership?"—and a hundred dollars spent in training and supporting Bible women or pastors' wives will do far more good than the same amount of money spent in sup-

porting and training a lot of nice girls in school, who have no idea of ever becoming leaders, and might be helped at far less cost in their own homes and by women of their own race. Though even men, women and girls not all fit for leadership might, with propriety, be welcomed to our station classes for laymen provided they were willing to bring with them food enough to pay their board while there. For then even one week's outing would bring a life-long blessing, without lessening in the least that spirit of self-denial and self-reliance without which our native churches and native Christians can never be strong and healthy.\*

#### RAISING UP CHRISTIAN TEACHERS.

But, as the years went by, a time came when preachers' wives no longer needed to go to school to study reading, writing and geography, for the younger generation of preachers were able to get wives who had learned all these things before; and the number of married women in the school steadily decreased. But meanwhile, the demand for young lady teachers had steadily increased; so that gradually the school became more and more markedly a normal school, for raising up young-lady teachers, most of whom could never become pastors' and preachers' wives; for there were not enough pastors and preachers to marry them.

<sup>\*</sup>But, strange to say, there are some cases on record where the members of these station classes, male and female, though supported by the mission, were not even professing Christians! Surely a strangely unprofitable use of mission money, and altogether too costly and pauperizing a way to get a few converts; even when the studies taught are so simple as not to have any intoxicating or demoralizing effect, of the sort spoken of elsewhere.

This naturally brought with it many minor changes; and most marked of all an increase in the number of pupils whom the missionaries were willing to admit, and could admit without any lowering of their standards as to character, intelligence and self-support.

Side by side of this increase in numbers, also came a marked advance in general scholarship, and in courses of study; for many of these young women knew more on entering the school than did some of their predecessors on leaving it. But the spirit of the school remained the same, and also its immediate purpose, namely, to raise up Christian workers, few being as yet admitted who did not expect to enter upon some form of active Christian service, for a while at least, though many would of course ultimately settle down into private life as farmers' wives, merchants' wives, etc.

### OPENING THE DOORS STILL WIDER.

But as the benefits of female education came to be more widely felt, and the people became more and more willing to carefully train their daughters at home and pay their bills at school, the missionaries felt that at last the time had come to open their doors still more widely, and say that any girl of good character might come at her father's expense, whether she ever expected to teach or not.

Nor were they inconsistent in thus opening the doors more widely; for by keeping them partly shut for so many years they had so changed public opinion and the home life of thousands, that now at last a

time had really come when a wide open door would only help to make the impression still deeper. yet, in the interests of truth and for the sake of giving still greater weight to the praises thus far given, and to be given later on, we are compelled to admit that, as in the boys' department, they probably did open the doors a little too wide; or rather were not quite careful enough to quickly send out again those who were too proud and stubborn to cheerfully put on the wedding garment provided by the King, (Matt. 22: 11 to 14,) by entering into sympathy with the spirit of the school; since for such as these the outer darkness is a better training school, and one in which they cannot do as much harm to others. And yet, in the main, this wider opening of the gates to those who could pay their own way was doubtless a good thing, even if it did go a little too far.

# A COLLEGE FOR GIRLS.

And so at last the "Female Seminary" became the "Female Department of Euphrates College," open to all who could pass its entrance examinations, obey its rules and pay their bills; some pupils, even coming from distant parts of Turkey to fit themselves to be assistant teachers in female seminaries elsewhere; 1883 being the eventful year in which the first class of young women, who ever graduated from a college, in the interior of Turkey, went forth to begin their life's work.

And it was Mr. Wheeler's privilege to have furnished by the earnings of his press, and the plead-

ings of his pen and the sweating of his brow, the beautiful group of buildings which for thirteen years previous to the massacre served as the home for this young women's college.

Nor did the young women all turn out mere old maids as some said they would; the chief trouble having always been that they could hardly keep them "old maids" long enough to have this branch of the college well supplied with teachers! And so intense was Mr. Wheeler's interest in this department of the college, and so deep his respect for womanhood that whenever he dropped into their classes, (not as examiner\* but as inspirer) he always found a warm welcome; and the commencement days, when as official head of the college he gave their diplomas to these young women, were among the most picturesque in his earnest life; for of all the things which he had done, and helped to do, he seemed to be proudest of this one, and to take in it a more unalloyed satisfaction.

# A MOTHER OF MANY CHILDREN.

Nor will the picture be complete without a brief reference to Mrs. Wheeler's part in this same work; for like most other missionary wives she took a deep interest in almost everything that interested her "better-half;" making up for her lack of interest in some things by the greatness of her interest in others. And so it came to pass that Mrs. Wheeler was generally called "Mamma" all through the schools (by both boys and girls); and with over five

<sup>\*</sup>This was wholly left to the lady teachers from America.

hundred children around her all the time, besides hundreds who had gone away, hers was indeed a busy life; for even dignified professors and younglady teachers sometimes like to have a "mother" to whom they can go for occasional help and cheer.

But, as with other mothers, so with this one, paint brushes, clothes-closets, medicine chests, keepsakes, entertainments and even chastenings were important helps in the work she did; giving to many an out of the way corner a homelike turn which even the saintliest of men or of unmarried women would have been quite apt to overlook!

And in the boys' department, as well as the girls', this enterprising mother took a hand occasionally in teaching, being a most enthusiastic teacher of Daniel and of general history; and even of drawing and painting, when an occasional pupil turned up with a marked native talent for such studies. While the boys' gymnastics (in earlier years) she taught by first teaching her husband at home (I Cor. 14:35); a comical illustration of the way in which in modern life we have to add to Paul's command, "Obey your husbands," the corresponding truth, "Obey your wives," of which there was hardly ever any need of Paul's speaking in the good old times of long ago.

# RELIGIOUS CHARACTER OF THE SCHOOL.

But turning now to the religious life of the Girls' College, as distinguished from the Boys', we notice first of all that personal work for individuals was more prominent in the female department than in the male.



MRS. S. A. WHEELER.



Nor is this to be wondered at; for the peculiar instincts of womanhood often give to women a taste for personal religious work, and a skill in doing it, which men are much more likely to lack. But that does not excuse our utter masculine neglect of such work; or at best our tendency to do it only spasmodically and occasionally. For by persistent effort, we can in more round-about ways influence individual character just as strongly as women do; though not quite as evidently, And the world seems to be rapidly approaching a point where some great dangers can be warded off only by a vast amount of personal work in the moulding of souls one by one.

In the female department we also find a pleasant custom of having the girls from time to time report privately some nice bit of good news about somebody else; adding, if they choose, some piece of like good news from their own lives. And though we do not know how generally and systematically this private reporting was practiced, we do know that for some years there was a Good News Committee in the Junior Christian Endeavor Society, and each girl on the committee seemed to enjoy very much the weekly reporting to her teachers of the good news items she had collected.

Here too we find missionary societies, founded by Mrs. Wheeler and others, in each of the departments, raising money to be sent as a love token to South Africa; while after the massacres South Africa in turn sent back an offering for the use of the poor

suffering ones at Harpoot. Thus illustrating strikingly but simply the deepening and uplifting power of that international love of which all true foreign missionary work is an expression and a deepener. For while even the friends of missions may at times be narrow and uncharitable; this much is certain that their love of missions makes them less narrow than they would have been without it; and however dogmatic some of them may be, they are never half as narrow or dogmatic as are those who are hostile to missions.

#### THE KINDERGARTEN DEPARTMENT.

The Kindergarten department also deserves special mention, serving as it does to uplift and change the people's ideas of childhood and of play.—But we feel compelled to point out one serious defect in some of the details of this department; namely that too many costly imported helps were used, of a sort which no outside school and no private family could ever dream of using; and, secondly, both here and in some of the higher departments too many exercises were introduced which only a trained American teacher could properly superintend.

This surely was a misfortune in a school all the details of which should be so planned as to develop and utilize native talent, and introduce methods of teaching which any wide-awake pupil could turn round and reproduce elsewhere, wherever he or she might teach; besides needlessly increasing the cost of the school to the American churches; for the

college endowment supported only the thirty native teachers (male and female) and one American president; but not the young lady teachers from America.

Yet let no one suppose that we are here even by implication, criticising the kindergartens of Japan; for in Japan, as experience shows, the passion for Western ideas is so great, and the general prosperity of the people so much greater than in Turkey, that even the most costly of our primary school helps can be easily introduced there, as they cannot be among the much poorer people of Turkey; and circumstances certainly alter cases; though in some matters of higher education we do feel that Japan too has erred, these errors accounting in part for her recent backset.

Yet while criticising some of the class room methods of the girls' college at Harpoot, we are glad to be able to report a most marked respect for the traditions of the country in most matters where poverty or the natural, healthy, inevitable slowness of human nature makes any sudden or great change impossible or dangerous; care being taken to insist strongly only on such occidental improvements as even an untrained oriental mind can quite easily recognize as such,\* (I Cor. 8:13.)

<sup>\*</sup>An interesting feature of the dormitories, new to the writer, though not original with Harpoot, is that every girl has a little dressing room (open at the top) all to herself, for use in dressing and for prayer and solitude when tired or lonely or cross; though economy, and a fear of unfitting them for their crowded homes later on, necessitates the use or regular dormitories for sleeping purposes.

## A Word as to Money Matters.

But in any large enterprise one of the first and one of the last questions is, "Who shall pay the bills?" and as we have shown elsewhere it is a question of most far-reaching importance.

To this question, then, the Harpoot answer was: "Either the girl herself or her friends should sooner or later pay most of her bills in most cases," excepting of course the full cost of tuition in the higher grades, which even in America is nearly always paid in part by endowments. And we have seen in the earlier parts of this chapter how by a careful exclusion of covetous men's daughters and of those who were not fitted for some form of active Christian service, they gradually created the public opinion which made this ideal of self-support a really feasible rule of practice. In speaking of the boys' college we have also given further hints. But there still remain a few additional details, tested by long experience and well worthy of mention.

One of these is that the missionaries early learned that it is often easier for fathers and mothers to give towels, shoes, stockings, home-made dresses, soap, wheat, dried bread, bedding, etc., than to give the money for all these.\*

<sup>\*</sup>And we are informed on good authority (The S. S., Times for August 26, 1899) that even in Oklahoma Territory a Sunday school was recently run one whole year "on eggs;" when a year of inexperience, followed by a year of drought, made money very scarce among the new settlers; though eggs were plenty, and "almost anyone could spare one or two." For though there was only one hat-full the first Sunday; there were four hats-full the next; and from that time on the supply was steady and abundant; "many of the eggs being sent or brought by people who had never been near the Sunday school before."—Till at last money again became more plenty; and eggs were no more needed.

Secondly, that dividing the year into several short terms made it much easier for the poor and the stingy, especially as in many cases they were strongly advised not to send their daughters at first more than one short term each year; with the understanding that on their home behavior during the rest of the year would largely depend their coming again or no.\*

Thirdly, they were careful not to imitate too closely those schools in which each girl is only made to do on a hatefully large scale, some one kind of domestic work in which she happens to be proficient; and had instead "revolving circles," in which each girl, with the help of others, older and younger, and of a teacher, would have a chance to do and learn many different kinds of housework, thus making the school one of which even a very illiterate mother could more easily see and appreciate the results.

For the benefit of those who could not buy books, there was also a Loaning Library of text books from which books could be drawn by the poorer scholars at very slight cost. A small circulating library, free to all, also furnished the scholars with suitable reading matter, outside of text books.

#### HOUSE TO HOUSE VISITATION.

But our "Glance at Female Education" would be painfully incomplete without at least a brief mention of that work of house to house visitation, mostly among women and by women, which has, down

<sup>\*</sup>Some schools have gone so far as to divide the board bill into monthly installments; though we do not yet know with what success.

through the years, been becoming a more and more important element in missionary work the world round; for in Harpoot, as elsewhere, this work has come into more systematic prominence as the years have gone by, there being now two unmarried lady missionaries and a large number of native Bible women who devote their strength almost wholly to this work; whereas in earlier years it was only one of the more important incidentals to be crowded in after other work was done by the busy wives of missionaries and pastors.

But while this is a proper place to emphasize the importance of this kind of work, it would not be a proper place to enter much into details in regard to it; for both Mr. and Mrs. Wheeler's time was so full of other forms of missionary work, that this one was largely left to others, except in those earlier years when it had no special systematic significance, except as an expression of good will and a help in getting acquainted with the people.

And yet one highly pertinent remark we do remember to have heard Mr. Wheeler make, namely that the women visited should in some way be set to work for Christ; for very little good could come from mere social calls, except in the very earliest stages of the work.

We are also informed by Miss Bush, one of the traveling lady missionaries, that even the house to house Bible Reading Lessons, given to women at their own homes, by "Bible women," so called, are often paid for, in part, in wheat, bread, rice, stockings, etc.; thus making even their Bible study more

helpful and more earnest than it would have been had a teacher been offered them wholly free.—While among the lessons given to their pupils it is pleasant to notice the learning of hymns and Bible verses and also friendly talks on questions of family government and self-government.

And it is also pleasant to remember how in a round-about way Mr. Wheeler did a great deal for women and girls in the Harpoot field; for one of the commonest questions which he pressed on the men he met, was, "What are you doing for your family? and why doesn't your wife come to the Hanum's meeting?"\* often getting them to promise that the wife should come, if they could get her to, or should learn to read, if she wanted to; and so on.

And generally she did come; for this strange Badvelli's interest seemed to her a great compliment, especially when she heard and saw what a wonderful wife the badvelli had.

<sup>\*</sup>Hanum means lady, and refers here to the missionary's wife. || Honorable, i. e., missionary; used also for native pastors.

## CHAPTER XVII.

## GROWING OLD AND GOING HOME.

#### BLESSINGS OF OLD AGE.

But at last old age came upon this active man, that great change in life which we all so dread, and yet without which life is often sadly incomplete. But to him it seemed as though old age itself were making it incomplete, and he longed with unutterable longing for "ten years more of service;" meaning thereby such active service in touring and public preaching as he had done in years gone by, especially in the days of his youth.

But a kinder and more far-seeing providence said, No; and gave him instead ten years more of slowly increasing pain, by the side of which, unseen at first, was a slowly deepening vein of greater usefulness and peace than even he had known in his earlier life. And he who in the intensity of his energy had in years gone by defied Herod in his palace, and robbers in their mountain fortresses, and raging fires in the market place, became so weak that only with an effort, and finally not at all, could he walk forth from his own home; and it seemed to him that his days of usefulness were o'er.

But lo a change crept over the face of the earth; and many who in the years gone by had taken his

good advice very reluctantly began now to ask for it; and others, who had taken his part only timidly, became more bold and consistent in pressing the principles for which he had pled so often. For by a curious weakness in human nature our blessings often grow more precious when access to them becomes more difficult; and the advice given us yesterday is often more precious today than it was when first received. For time often makes even neglected advice take root and blossom.

But in Mr. Wheeler's case there was still another element in the problem, namely that he himself, though unable to do much active service, was still helping on the work of reconsidering and replanting, which was going on in other lives around him; for he himself, without fully realizing it, was at many a vital point softening and perfecting and deepening the very conceptions of life and duty for which he had so earnestly pled; and each little change for the better won some new convert, who had been previously almost convinced, but not converted!

And oh how often does this happen in life, that by some slight misstatement men are kept apart who at heart are almost wholly one, and only waiting for one more step to bring them into the closest fellowship. Let us then look briefly at some of these lessons of old age.

## THE LESSONS OF OLD AGE.

First and foremost among these was a more perfect trust in God. For in the years gone by his trust had

been that of one who really loves his Master, but finds it hard to "only stand and wait" even at the Master's bidding.

Hence, side by side of his intense love and energy, there had always been a vein of restlessness which often offended less earnest and less loving souls, and discouraged less energetic ones. And this made some of them doubt or rather discount his whole philosophy, because of the incidental defects which his untamed energy put into it.

But when they found that his work still lived on and prospered after he left it, and that he himself was not as fundamentally and totally and incurably one-sided as they in their ignorance had supposed, his teachings became more comprehensible, and his hearers more teachable; and a single talk would often convince men who had not before been convinced by fifty.

For with him, as with all other old people, the ruling passion of his life became more and more evident as the years went by; and as some old people's lives remind one with awful vividness of of hell, so his reminded men more and more plainly of heaven, and of the fact that love had been the ruling passion of his life, all through, even if at times that love had been too stern and silent.

And so men's lives were softened and their ears opened; for men always listen more closely to a man whom they know to be a friend, and not a mere sharp-witted and unanswerable critic. For in this world even true lovers of men are more or less

crippled, until the ones they wish to help discover that they are such. And, although the people at large had felt the spell of Mr. Wheeler's love all along, yet there remained a considerable number of Pauls and Thomases and Nicodemuses who were not convinced till long after his message was first heard; and these were the ones that his old age moved most mightily.

And yet, strange to say, some of these had known him even from boyhood; and all along had loved him more or less; and still had attributed all his earlier successes more to mere energy and luck than to any exceptional insight or grasp of truth.

Here too mention should be made of the fact that in old age he became a little less silent in regard to his own deeper life than he had been in years gone by; thus making it easier for men to see him as he was. For though excessive talkativeness is generally a worse fault than excessive silence; a tendency to go to either extreme is unfortunate in one whose work it is to win men for Christ.

But perhaps the most curious change of all, in these later years, was a steadily deepening respect for young men. For strange to say this great innovator was in all his earlier years more inclined to idolize elderly people than younger men and women; and more apt to underestimate the powers of the young than of those more advanced in life. So that when in old age he came at last to understand young men more fully, this also gave him a power over them which he had never had before.

And though it is not true that the world's wisest and most complexly difficult deeds are generally done by young men, (as distinguished from deeds which are simply dashing and brilliant,) still it is true that all the world's greatest New Thoughts are apt to bud and blossom between the ages of twenty and thirty-five. Hence young men, in spite of their faults, certainly do deserve a large amount of consideration and respect; and as Mr. Wheeler, without losing any of his respect for old age, added to it a greater respect for youth, he was rewarded with an increase of power and influence, for which even he found it hard to account.

Thus was it that the victories of old age were even greater than those of his earlier life; and the words of Prof. Austin Phelps are again proved true when he says that, 'The work which a Christian man does in the closing years of his life often has in it a spiritual vitality which even the busiest years of his earlier life had not; and that some of God's best uses of a man may come after he himself begins to feel most useless.'

### THE MASSACRES OF 1895.

Among the experiences of these later years one stands out so prominently that we must give it special mention, namely the massacres of 1895.

For many years the cause of liberty and of justice had been SLOWLY and yet surely gaining ground in that dark land. But even to the very slowest progress the more bigoted portion of the ruling Turkish race, objected seriously; while the more restless portion of the subject races also kept up a constant buzz of brag and seditious discontent which helped to make

matters still worse. And so the weaker and blinder elements of both races, the Christian and the Mohammedan, without the approval of the more sober-minded and far-seeing elements in either race, finally brought matters to such a pitch, that Turkish brutality and lust once more broke out in massacre, doubtless led on by crafty and hellish men in positions of high authority, both at Constantinople and all through the empire.

For thus far in the course of history the Turkish government has succeeded several times in strengthening its hold for a while by these periodic massacres.

Thus was it that the bloodshed finally reached Harpoot City, on the 11th of November, 1895, after having desolated many other parts of Turkey, and scores of Harpoot's outlying villages. For several days refugees from the outlying districts had been gathering there, all of them robbed of home and food and friends, and many of them even of the clothes they wore, while the prettiest women were many of them captives in Turkish harems, and the homlier ones alas too often widowed and then dishonored and left to starve or beg.

Yet the missionaries kept on hoping that somehow or other the city would escape; for the government had promised to protect them. But when the eventful day came at last they found that the soldiers stationed near them were simply meant to help the mob, instead of restraining them, and that even missionary homes were open to plunder and fire; missionary lives alone being protected in a very half-hearted way. While for the poor people (excepting those who clung close to the missionaries) the missionaries were powerless to do a single thing, till the worst of the massacres was over.

Nor were the missionaries themselves really out of danger; for as Mr. Wheeler was borne helpless from one burning house to another, bullets and cannon balls, from government cannon, were fallin ground him constantly, and one of the most daring of their plunderers even sought directly to take his life.

But God still had a work for him to do on this cold, suffering earth; and so, with nearly five hundred others, he found himself a prisoner at last in the beautiful stone structure (of unhewn stone and mortar) which he himself had built for the male department of the College.

But even here death stared them in the face; for, satisfied that it would be foolhardy to face the angry mob again with such a crowd of helpless followers; and utterly cowardly to desert them and accept offered protection "for themselves alone," the missionaries decided to stay right where they were, though every moment expecting to see the inside of the structure enveloped in a mass of flames.

But finally this danger was also averted; and a fire engine (sent out only a few months before) with the water from the reservoir built three years before with money raised by Mrs. Wheeler while lecturing in Iowa and some other states, saved four out of the twelve buildings of the mission premises; and for a while at least there was quiet.

And yet I doubt not that then it was that the worst suffering came; for it seemed to them that all their work was in ruins. For the Turks had tried to kill first and foremost the religious leaders of the various communities; and the people's schools and churches were always among the first structures to be attacked and burned. And yet after a while hope rallied and our dear ones could rest once more in a God, who finally thwarts evil, even when in his wisdom he does not at once prevent it.

#### FINAL RETURN TO AMERICA.

But though the calmness shown by Mr. Wheeler in the midst of the massacre and during the apparent destruction of his life work was truly wonderful; the nerve strain had been too great, and his home with all its comforts had also been swept away; and so the missionaries, feeling that his last days should not be passed in the midst of so great danger and discomfort, and that his wife and daughter were needed to tell the tale of distress in America, strongly advised leaving Harpoot. So that he who had hoped

to die near the work he loved consented to return again to America, to spend his closing days.

And in May, 1896, amid much weeping, he was borne forth by his own corps of professors to the emigrant wagon which was to take him to the distant sea-coast, a beloved fellow missionary, Rev. Egbert Smythe Ellis, now also in heaven, going with him to the coast, to care for him and his along the way.

And thus with an escort of Turkish troops and guardian angels, this dear veteran began his journey home, nineteen days by land and two days by sea bringing him to Constantinople, where for a while we must leave him and take a brief farewell look at the land he was leaving.

#### THE MEANING OF THESE MASSACRES.

For the question must be answered if possible, What mean these massacres? and what good can possibly come of them?—These questions we shall simply answer in brief, referring the reader to more strictly historical works for the proofs of what we say.

First then great care should be taken not to overlook the fact that the Turkish government in its official capacity was itself one of the parties that planned and helped to execute the massacres, in hopes of thereby strengthening its hold on the empire; and that temporarily it has doubtless gained in apparent strength by its hellish brutality.

But secondly we should be equally careful to remember the less widely known fact that even among the Turks, both civilians and officials, there were some to whom such massacres were utterly abhorrent; one of these, an officer high in command, having once remarked to a missionary, "If our superiors would only let us, oh how gladly and easily we could

stop this bloodshed." But unfortunately that is just what his higher officers did not want him to do. And yet, in ordinary times of peace, these more true-hearted among her rulers have no insignificant influence; and to them, under God, Turkey owes not a little of her slowly increasing liberty.

But, thirdly, we should not forget that the gain in power to the Ottoman Empire from such massacres as these has always been only temporary and apparent. For it is such massacres as these that have slowly forced Europe to allow one province after another to be torn away from her by her honest and dishonest rivals; and worse still, her triumphs have been too much like those of the man who conquered his son by putting out his eyes. He soon found out that somehow or other, the fool knew not how, matters on the farm did not seem to get along as well as formerly, though he had just as many farm hands.

And thus it is that the Sultan has time and again crippled his own financial and manufacturing resources in his hot zeal to fully tame the hated Christian races.

#### GOD'S OVERRULING HAND.

But lastly let us inquire what lessons these massacres are likely to teach to the Christian races who are the life blood of the empire; and ultimately sure to have a hand in ruling it? We believe that it will help them to more effectually overcome that wide-spread tendency to simply brag and promise which has so often brought them sorrow in lesser matters; and seems to be a very common fault among races that have long been For any one who has closely looked into the matter, can hardly fail to come to the conclusion that their excessive love of defiant national songs and essays, and of secret societies, impotent but high sounding, did certainly hasten these massacres, though by no means justifying them; but without bringing to the subject races any compensating benefit, such as would have come from less boastful, but more practical organizations for improving or else enforcing existing laws in the interests of slow but real progress.

Nor is this meant as a wholesale criticism of the Christian races; but simply of the ruling faction among them, who I be-

lieve in years to come will have far less influence than they have had in years gone by; thus leaving their people open to the leadership of wiser but quieter statesmen, of whom there are even now not a few in the more silent background.

But some one asks, Why should the innocent suffer along with the guilty? To which God's providential answer seems to be, Because by suffering they acquire the power to help many a friend in trouble, whom they never could have helped, had they not learned to suffer for others' good so heroically; and so in the end life is made brighter and sweeter for them all.

And thus the devilishness of God's enemies is overruled to the advancement of his work of love; and men are taught not only that "Some things work together for good to them that love God;" but that "all things" do. And where the hardest lessons come last, you will always find that the greatest blessings always come last too. And thus was it that Mr. Wheeler, and many another loved follower of Christ, learned even with tears in their eyes to better understand the Master and the world he came to save; and the more they suffered themselves, the more they loved others, or at least the more plainly and helpfully they let that love be seen. So that some even among the Turks were quietly won to Christ, and confessed him openly before men; though the time had not yet come when they could wisely do it publicly.

In Constantinople Mr. Wheeler made no landing but was simply transferred from one steamer to another; and after a farewell gathering of missionaries and others on ship-board, (Miss Barton of the Red Cross being one of the party,) he and his wife and daughter started for the beautiful shores of Italy, whence they hoped to sail at once for New York. But circumstances compelled a delay; and so eight restful days were spent in the dear old city of Genoa, where for one of the few times in his life Mr. Wheeler seemed to thoroughly enjoy sight-seeing;

for though unable to leave his carriage, he now, for the first time in a long and busy life, found himself free enough from great and intensely absorbing responsibilities not to begrudge the time it took, and his seventh visit to Europe was the first in which sight-seeing was a part of his programme!

And well does this illustrate the intensity of the man, and the amount of hard, close thought which it required to see through the great and perplexing problems on which he had thrown so much light. But now he felt more free, and it seemed to him and to others as though he had been promoted to the primary class of heaven; and so his natural love of beauty awoke once more in all its native strength; though as an undertone it had run all through his life, and given it a steadiness which mere intensity and zeal could never have given.

From Genoa he took the steamer for New York; and so full of peace and hope and love was this old man's face that even the kind captain of the ship declared that his presence among them had been a benediction, long to be remembered.

### LAST DAYS IN AMERICA.

Physically too the long sea voyage and the freedom from Turkey's tension had toned up the sick one, and he was able to sit up and read more than formerly. So that when he settled down to rest in one of Boston's most beautiful suburbs, some even dared to hope for a long and painless old age. But he himself lived one day at a time, with little thought of the future, except an occasional longing to be with Jesus, and be at rest.

But in the living present his interest seemed to be even keener than formerly; and as old friends and new came and went, some of them friends of his boyhood, others the companions of his active life and still others the pupils of his old age, he had for each a message of hope and cheer, showing in words the love which formerly he had only dared to show in deeds. — And, strange to say, he had no dark forebodings about the work in Turkey; but rather felt assured that, in spite of all its enemies could do, the work of Christ in that great empire would go on and bear abundant fruit, even as it has done, sooner or later in every land where persecution has prepared the way in its frantic attempts to make truth stand still

But though the good doctor came often, and proved a veritable angel of mercy and cheer to the suffering one, the disease was one of long standing for which medical science knows no cure, when once firmly established, and so Dr. Wheeler slowly grew weaker and weaker. Though, as the body grew weaker his mind seemed to grow freer, and his life more and more cheerful and glad. Till at last on the eleventh of October, 1896, at nine o'clock in the morning, he went home once more; to the home above where all is love and joy and peace.

And on that self-same Sunday, many loving hearts who knew not of his death were united in

special prayer for the college he loved;\* while his own loved ones were committed to God's care by the good physician who had so tenderly ministered to Mr. Wheeler's soul and body through all those later months of pain and suffering. And I doubt not that in heaven he too was joining in our prayers, and in some larger way helping on the work he so much loved.

But now, in closing, our minds come back almost irresistibly to the old question, Why spend so much time and strength and brains on foreign missions? and I hear his oft repeated answer: — First, because the Master bids it and we surely can trust him. — And secondly, because there are so many in foreign lands who need our help. — And, thirdly, because, by going abroad, it often happens that we help the home churches more than we could by staying at home. For some important lessons can be learned on mission soil better than in America.

While to missionaries already on foreign soil, his one absorbing message seemed to be, Oh, let us learn to do our work more skilfully; and not rely on mere good intentions and untrained commonsense; or on mere cducation, uncontrolled by piety in those to whom we offer its higher privileges. — Surely such a message is well worth passing on; and repeating again and again as the years go by.

<sup>\*</sup>The Topic on the Daily Prayer Calendar of the Woman's Board of Missions for October 11, 1896, was Euphrates College.

## MEMORIAL ADDRESS.

By Rev. James L. Barton,

Secretary of the A. B. C. F. M.; and for Seven Years a Colleague of Mr. Wheeler in Missionary Work at Harpoot.

In 1856, a candidate for missionary service, writing to the Secretary of the American Board said, "I should like to join that mission where I am most needed and can be most useful." In answer to a question, he added, "I regard hardship, suffering and peril as to some extent inseparably connected with mission work. I do not lose sight of the fact in offering myself to the work, but with Christ to help me, I hope to bear cheerfully whatever he shall allot me." That same year this candidate became a missionary and on the 5th of January, 1857, sailed with his wife for Smyrna, designated to what was then known as the "North Armenian Mission." They arrived at Smyrna on the 2nd of March and proceeded at once to Constantinople, and on the 31st of July of the same year they reached Harpoot in the heart of Koordistan. On the 11th of May, 1896, thirty-nine years later, this same devoted missionary and his faithful wife left Harpoot, reaching the shores of the home-land on the 29th of June; and on the 11th of October, Sunday morning, the last voyage was taken; the floods that roll between were crossed; the hardships, sufferings and perils of the

thirty nine years of devoted missionary service were left behind, and the weary, pain-racked body was at rest.

This is the brief outline of the life of Rev. Crosby H. Wheeler, pioneer missionary, evangelist, educator and general, whom we follow today to his last earthly resting place.

Born in Hampden, Maine, September 8, 1823, Mr. Wheeler's life was spent in that rugged state until he set out for the east. He graduated from Bowdoin College in 1847 and from Bangor Theological Seminary in 1852. He was ordained in Warren, Maine, in 1852, where he served as pastor for four years, resigning his charge in 1856 for the larger service abroad. In the mission field he was a general missionary, engaged in all the varied forms of missionary work. In 1878, he secured funds in this country for the buildings and partial endowment of Euphrates College. Since that time he has been closely identified with this institution of growing influence and power, and in whose foundations and walls he built his very life, holding the position of president until increasing infirmities compelled him to withdraw from the active management of the school; but until the day of his summons home, he lost no interest in the success of the great work that the college represents.

For thirty-seven years Mr. and Mrs. Wheeler, Mr. and Mrs. Allen, Mr. and Mrs. Barnum have been associated together in the work at Harpoot station. They have seen the work grow from five licensed preachers and nine helpers to twenty-six organized

churches, with over 2000 members, and as a working force 150 native pastors, preachers and teachers with 4500 pupils under Christian instruction. In all that work the three families have been closely and intimately connected. The first break in the circle is now made, as we bear its oldest member to his silent resting place. The continued, efficient, united services of three unbroken families at one station for a period of thirty-seven years is a fact, we believe, unique in mission history.

Let us briefly glance at a few of the leading facts and characteristics in the life and character of our honored and revered missionary brother, father, friend, that we may learn the lesson and catch the inspiration that took him from his little parish in the quiet serenity of Maine's rural homes, carried him far across the seas, enlarged his life to make it touch with vital force a hundred times ten thousand other lives, prepared him there to face unflinchingly the unrecorded horrors of Turkey's darkest night, and then returned him to this delightful, peaceful spot to breathe away his well-spent life. But the life is not breathed away, for it is built into institutions that abide, and other lives, both in this land and amid Armenia's stricken hamlets and smoking plains, are working out the plan of God revealed to them by the voice that speaks to us no more.

It is interesting to note that Mr. Wheeler attributes his missionary zeal to his mother, who regularly took him to the missionary concert when a mere lad—the only child there—where he early caught the conception of the Gospel for the world. In a

written statement made by him in 1856, he said, "I owe it under God to my mother that I am a Christian and a minister and am about to become a foreign missionary." That mother's memory was always sacred. For four years he waited to make provision for her support before leaving her in response to the call from abroad. The dying message of that sainted mother was, "Tell my son, God gave me but one boy, an only son, and it is the happiest thought of my dying bed that he is a missionary." How could such a mother's son fail to be a worthy man?

His call to the foreign field was unequivocal and the work there was entered upon with no reserve. No one associated with him in the mission field could imagine him acting in any other capacity than as a foreign missionary. Before he accepted the presidency of Euphrates College, he wrote in the College Constitution, "The President shall be a missionary of the Board and he shall not by accepting this office, lose his character and rights as a missionary." He allowed nothing from without to distract his attention or infringe upon his time. He was always about his Master's business like one who was not his own, but who had been bought with a price.

He was most versatile in his ability. He erected in Turkey, making the plans and over-seeing the workmen in the minutest detail, over twenty buildings, including large college structures, dwelling houses and churches. He laid out and constructed water courses, wrote text-books and other works in Armenian, was the author of "Ten Years on the Euphrates" and other books which have had wide circulation in America and Europe. He taught at one time or another in nearly every department of the Harpoot Theological Seminary and Euphrates College, maintaining to the last his power as a preacher of the Gospel, whose bond servant he was.

His energy was almost unbounded. Decision and action were always closely connected in the history of his life. The Turkish proverb, "Never do today what you can put off till tomorrow" had no charms for him. Colleagues in the mission work frequently found decisions made and executed for them while they were discussing the question. If there is one word that characterizes his life, it is the word "action." Rapidity of thought, an almost intuitive grasp of conclusions, and the immediate carrying out of the decision, marked his whole life in the field.

His personal convictions were positive and in most cases became to him a matter of principle. He could not sacrifice principle for anything, no matter how much pain it cost him; he was ready to stand for what he sincerely regarded as right, though he stood alone against the entire forces of the mission.

With all his sturdiness and energy, he had a heart as tender and sympathetic as a woman's. Those, who in distress have gone to him—and they are many—always testify to his quickly responsive nature. This characteristic was markedly developed during the last five years of his own severe suffering. At times his greatest pain seemed to be caused

by the fear that he would become a burden to those who were caring for him. Even to the last he was tenderly thoughtful of others and marvelously forgetful of self.

With the characteristics mentioned, Dr. Wheeler was a positive force and power in the missionary work. Mastering the Armenian language with the same energy that he carried into all his work, he used it with fluency and power in preaching the Gospel of Christ. Great gatherings were profoundly moved by his powerful presentation of the truth. Conviction and conversion followed. Three, at least, of the pastors of the Harpoot field, who, during the past few months have put on the martyr's crown, were led to Christ by him; and today, with him, together with hundreds of their own countrymen, they unite in praises to the Lamb that was slain.

Mr. Wheeler was the champion of self-support in mission work. He believed that the people should support their own institutions, pay for their Christian literature, in fact be ready to sacrifice for the Gospel which they professed to love. This was to him so clearly the only correct principle upon which missions could be permanently established, that he often caused pain by its application, but from this pain grew self-supporting, independent schools and churches as the crown of his efforts. This plan of mission work early advocated by him, has extended from Eastern Turkey into all of the missions of our Board and has been taken up by other missionary societies largely through his book,

"Ten Years on the Euphrates," and is now a generally recognized principle of substantial mission growth.

He was the earnest advocate of Christian education, insisting that the Christian must know how to read the word of God in order to be an intelligent and stable believer, and that an educated native ministry is essential to the future progress of the work. Early insisting upon simple village schools, he laid the foundation for the many high schools which finally enlarged into Euphrates College; thus a system of education developed in that field which is full of promise, both for the Protestants, the Gregorians and the institutions and customs of this land. Under this wise management it is doubtful if any community has a better system of schools or a larger proportion of Armenians who can read and write, or who are better supplied with the Scriptures and other books than is the Harpoot field,

In female education Dr. Wheeler was a pioneer. He early conceived the idea that in order to build up a strong church the Christian home must be instituted and for this the wife and mother must needs be lifted by the power of Christian education from the menial position which she occupied. The contest was long and fierce but victory rested where it is wont to rest, on the brow of him who fought for a principle and not an idea. He lived to see the female department in Euphrates College with all the outside schools for girls extending down through the village schools to the kindergarten, among the

most popular and well patronized institutions of the land and extensively copied by other communities.

His closing months in Harpoot were sad ones indeed. It had been the hope of his life that in death his body might lie side by side with many who had been led to Christ by his preaching, under the shadow of the College buildings which he had erected, overlooking the broad Euphrates plain, dotted with churches and filled with Christian schools. For four years some of his friends had advised him to come to the United States, where he could secure medical care and find more relief from his physical suffering. But he would not entertain the thought. He wished to have his grave in Armenia.

For five years an invalid, suffering a hundred deaths, he waited patiently at the post of service for the summons of his Master. While thus waiting the awful tide of fire and blood began to sweep across the Euphrates up towards the city, engulfing the villages and hamlets in which had been established churches and schools. From his window and roof, Mr. Wheeler watched the gradual approach of the demon of darkness. On the 11th of November, last, it came to him. With his house in flames, without hat or change of garments, he was carried from his burning home by the aid of his Koordish students, who were first to reach him in his dire necessity. Twenty-five years ago he inaugurated a mission work in Koordistan, and now the young men from that mission field were the first to render him service. Driven from burning houses, one after the other, fired upon by Turks and Koords, surrounded by the wounded and the dying, he was finally carried to the library room in the last building he himself had erected for the College, and there he remained with 500 stricken Armenians.

Surrounded by a circle of flame, pillage, and slaughter, which were apparently destroying the work of a life-time, and seeing the terrible terror and woe of the suffering people about him, he did not lose courage or faith. The old energy asserted itself and he longed for the strength of earlier years that he might once more throw himself into the work. For hours death for the entire mission circle seemed inevitable and he, with the rest, stood ready to die. - Stripped of everything, with no shelter for his head, no comforts for his body, it was deemed necessary by his friends that he come to this country. In this decision he acquiesced. When the day for his departure came, the professors of the College tenderly took him in their arms and carried him to the large College hall, where, with hymns written for the occasion and addresses of farewell, the teachers, students and friends took final leave of their beloved leader and president. Then in a long procession they passed his chair and dropped a tear and impressed a kiss upon his hand for the last time. Loving arms bore him to the wagon that stood ready to carry him over the 500 miles of Asia Minor's desolated waste to the shores of the Black Sea.

During his last days here in Auburndale, his mind constantly turned to Turkey and her people. More and more his prayers have been uttered in the Armenian tongue. On the morning of his departure, he was heard to say in Armenian: "Oh Lord, I am about to die. Let it be soon."

A little later as one of his family was reading to him, "He that overcometh I will make him a pillar in the temple of my God and he shall go out thence no more," his spirit was liberated.

"How beautiful it is for man to die
Upon the walls of Zion; to be called,
Like a watch-worn and weary sentinel,
To put his armor off and rest—in Heaven."

## A TRIBUTE OF AFFECTION.

From the Warren Church, Forty Years
After Mr. Wheeler Left It.

Warren, Me., Dec. 31, 1896.

My DEAR MISS WHEELER:-

I wish you could have been present at our services in memory of your father. There were many tender and appreciative tributes to the strength and nobility of his character. Some who were already in active service when he came here, spoke of his wisdom and efficiency as pastor; others who enlisted in the army of the cross through his influence referred to his zeal and earnestness as an evangelist; while some who were his boys and girls, now grey-haired men and women, recalled his faithful and loving instruction of the *children* in Biblical truth.

The whole service was a witness to the lasting impress which his ministry has left upon this church and community; and to the inspiration that has come to it from the noble enthusiasm and splendid devotion of his forty years' service in the mission field.

Yours cordially,

EDWARD P. STEARNS,

Several other tributes which we have received are omitted for want of room; and because we cannot but feel that a man's teachings and doings are his best testimonial for the world at large. Yet this one, so quaintly picturesque and yet so simple, we could not refrain from printing. While Dr. Barton's address we give for its historic value.

# INDEX.

Accuracy—Lessons in accuracy, 314. Mr. Wheeler's love of accuracy, 85.

Accusing the missionary of insincerity, 205.

Adults—Cannot be reached simply or chiefly through children, 290. False economy of working too much for children, 173.

Advice Giving—Should be more systematic, 309. Mr. Wheeler as an advice-giver, 336. Also see Personal Work.

Aid—See Helping, Self-Supporting, Money, Mission Grants, etc. •

America—The American fever, 326. Going to America for an education, 328 and 223. Raising money in America, 266.

Anderson, Dr. Rufus Anderson—His educational policy, 324, 321 and also page 8. His opinion as to the need of native pastors, 153. And should missionaries marry? 105, note.

Annual Meeting Majorities, 265 and 102.

Applying Truth to Life, 27. Austria—Self-support in, 277 and 279. Authority—Need of authority, 46. Need of leaders who have authority, 100. Refusing to obey, 47 and 48. Backsliding—Open backsliding better than secret hypocrisy, 285.

Baptism-See Sacraments.

Barnum, Rev. H. N. Barnum, D. D.—Beginnings of selfsupport at Harpoot, 251.

Barton, Rev. James L. Barton, D. D.—Introductory note, p. 3. Memorial address, 373.

Belief—Relying too much on mere belief, 310.

Benevolence—See Love, Giving and Helping.

Bible—Helps in using the Bible rightly, 74. Also see Creeds and Bible Classes. Bible Classes—Mr. Wheeler as a Bible class teacher, 177. A Bible class for young theologues, 176. How to make Bible classes interesting, 308.

Bible Societies—Local, 65 and 36.

Bible Women—Support of Bible women, 358. Growing importance of their work, 357.

Bigness versus Quality, 143.

Blessings of Old Age, 360. Boarding Round-From house to house, 253 and 254.

Boarding Schools—For boys 303. For girls, 356. Danger of admitting pupils too freely, 345. Also see Education.

Books—Shall the missionary sell books? 63 and 57. Selling versus giving away, 235. Total sales in Harpoot for ten years, 235, note. Book sales in China, 235, note. Selling books in Warren, 36. Lending tracts, 237. Renting school books, 357.

Bright Side—Finding the bright side, and speaking of it, 96. Also see Good News Reports.

Building Churches, Schools and Parsonages, 209. Building too fine a church, 210 and 155. Renting often better than building, 211. Building schools at foreign expense, when they ought to be furnished by the people themselves, 201. Using one and the same room for chapel and school house, 202, note.

Burden Bearing—Bearing one another's burdens, 188.
Bearing every man his own burdens, 189. Needless burden-bearing; or "God's burdens and not ours," 87.

Business Ability—Need of,99. Buying Churches, Schools and Parsonages, 211.

Carefulness to be Right, 86.

Carey, Wm. Carey—His use of a very large salary, 216.

Ceylon—Progress of self-support in, 277 and 279. Sale of books in, 238.

Changing One's Mind, 111.

Character—Importance of the power to read character, 35 and 45; some further details, 113. Lessons in reading character, 178. Ways of developing character (in school), 306 to 313. Good and bad effects of study on character, 179, 294; and other parts of Chapter XV. Making promotion conditional on character, 331 and 339. The missionary's character, 85.

Charity—See Helping the Poor.

Children—Working for children alone not enough, 290 and 173. Mr.Wheeler's love for children, 320. But for details see Education and Kindergartens.

China—Progress of self-support in, 277 and 279. Book sales in, 236, note. Common Schools in, 317, note. Medical missions in, 232. Growth of churches for last nineteen years, 233.

(25)

Choosing a Field-Mr. Wheeler's reasons for not going abroad earlier, 30. A gradual change of mind, 38. Final choice of a field, (a discussion of general principles) 46 to 48.

Christ—Christ as a Friend, 78. Man's need of a Saviour, 77. Theories of the atonement,

78 and 79.

Churches-Planting churches, 147. Conditions of church membership, 140. Local versus union churches, 150. Pastorless churches, 151. Self-supporting churches, see Self-Support. Self-governing churches, 154. Large and small churches, 155. Industrious churches, 156. Local missionary societies, home and foreign, 158 and 160. Ecclesiastical organizations, 163. Coöperation, 164. Church treasuries, 200 and 201. Church buildings -See Building.

City Missionary Methods— Why not suited to foreign missions, 59 and 125. Proper time and place for city missionary methods, 127.

Civilization—Why not give it first? 120 to 122.

Clark, Rev. N. G. Clark, D.D.

—His work as a superintendent of missions, 101.

Clearness of Perception, 85.— Also see Insight.

Colleges—Founding colleges; its benefits and dangers, 289. College endowments, 299. Choice of trustees, 313. Reasons for founding a college, 296. Euphrates College, 296 and 298; and all of chapters 15 and 16.

College Discipline—Should not be hasty, 20. But should be firm, 313.

Colporteurs-See Books.

Common Schools—Importance of, 290. Possibility of attachidg too much importance to them, as a help in reaching adults, 290; and as a means of raising up preachers, 173. Spending too much time in schools, 293. The primary department of Euphrates College; male, 320; female, 354. Common schools in China, 317, note. Making the people support their own schools, 291.

Common Sense—Need of common sense, 23. Its value in slowly correcting one's creed, 75. Its absence a common cause of failure, 84.

Comparative Statistics—How to increase their value, 286.

Confessing Christ in Simpler Creeds—Creeds and how to Ways First, 248. use them, 73. Importance

Conscience—Ignoring conscience, 33. Longing to do right, 80.

Consistency—Not always a virtue, 80.

Contributions—Raising money in America, 266. Special contributions, so called, 269. Also see Money, Self-Support, Home Missionary Societies, Foreign Missionary Societies, etc.

Conversation—See Discussion, Advice-Giving, Visiting, etc.

Conversion—Need of, 76. Mr. Wheeler's own conversion, 18. Essential to church-membership, 149.

Conviction of Sin, 76.

Coöperation of Native and Foreign Workers—Its benefits and dangers, 164. Also see Self-Governing Churches.

Courage—And how to increase it, 90.

Courses of Study—In the Theological Seminary, 176 to 183. In Euphrates College and its preparatory departments.—Male department, 289 to 326; Female department, 341.

Credulity—Cause and cure of, 310.

Creeds—Creeds and how to use them, 73. Importance of having a right creed, 73. Importance of using it wisely, 73 and 84. Outgrowing a faulty creed, 75.

Cross Bearing—Need of, 281 and 282.

Definiteness of Purpose, 87.

Depravity—Human Depravity, 76. Human weakness, 157.

Dignity—false ideas of dignity; in selling books, 63; in digging ditches, 178.

Discontent and Misunderstandings, 282 and 325.

Discussion—How to make it profitable, 116.

Doing Right—A passionate longing to do right, 89. Also see Conscience.

Doing Wrong in Little Things, 89.

Dormitories—How to secure privacy in, 355.

Doubt—See Perplexity and Rationalism.

Ecclesiastical Organizations, 163.

Ecclesiastics not always real leaders, 126.

Education—Of pastors and preachers, 168. Founding colleges, 289. Female education, 341. Euphrates College, 296, 298; and all of chapters 15 and 16. Reli-

gion and education how related? 280. Importance of common schools, 200. How to select the best teachers. 290. When to stop stuffing the memory, 294. A true philosophy of education, 295. Pressing self-support, 301, 356 and 239. guments in favor of free schools, 304. Ways of developing character, 306. Lessons in energy and accuracy, 314. Experiments Industrial Education. 316 and 318. The children's corner, 320, 290 and 354. The teaching of English, 321 and also p. 8. Making promotion conditional on character, 331. Educating the public, 332. A look into the future, 339. Admitting too many pupils, 345. -For further details see Colleges, Theological Seminaries, Common Schools, etc.

Energy—Lessons in energy, 314. Misdirected energy, 86.

English—Shall we teach English? 321 and 324. Also see a statement of contrary opinions by Dr. Hamlin on pages 8 and 10.

Essentials and non-essentials, 117. But what are man's deepest needs? 120. Euphrates College—Male department, 296 and all of chapter 15. Female department, 341.

Europe—Going to Europe or America for an education, 328.

Example—Winning men by example, 112. Only a Christian can teach Christianity, 292. The personal influence of each teacher, 307. The missionary's wife, 62.

Experience—Lessons from experience, 111. The religious teachings of nature and experience, 75.

Experimental stage in missions, 144.

Expert Financiers—Need of, 288. Also see Traveling Superintendents.

Exploration—Missionary Explorers, 60.

Fear—As a motive, 83.

Female Education--Page 341. Fickleness and Growth--How they differ, 111. Also see Inconsistency.

Fitness for one's work, 85.

Foreign Missions—Reasons for favoring them, 372.

Foreign Missionary offerings of the native churches, 160. Forgetting One's Self, 97. Forty Years Ago: or hard

Forty Years Ago; or hard times in 1861, 251.

Four Stages of Missionary Work, 144.

Free Gospel—Misinterpreting Scripture, 204. Evil effects of making the Gospel too cheap, 228. Was Christ's preaching always free? 281 and 2.

Free Schools—Arguments in favor of, 304. Reasons for making pupils pay, as soon as possible, 228. Practical difficulties in the way and how to overcome them, 301 and 356.

Friction-See Misunderstandings.

Friendly Visits—See Visiting. Future—Future life, 82. Future punishment, 83.

Giving—The duty and privilege of giving; as taught by Scripture, 188 to 192; and as seen in experience, 249. But how much fall we give? 251 to 260 and 192 to 196. When should men begin to give? 251 and 256. First lessons in giving, 256. Unwilling givers, 257. Giving a tenth, 259. Giving every week, 209. Also see Money and Helping.

God—The Fatherhood of God, 77. Also see Prayer. Good News Reports, 353. Gospel—The Gospel. See Preaching and Creeds.

Grants in Aid—See Mission Grants, Money, Self-Support, etc.

Gulick—Dr. Luther H. On misuse of money in Italy, 199, note.

Hamlin—Rev. Cyrus Hamlin, D. D. Biographical Introduction, p. 5. Criticism of Dr. Anderson's educational policy, 324 and Introduction.

Hard Times—Hard times in 1861, and what came of them, 251. Being grateful for hard times, 262. How to face retrenchment, 260. Harpoot City and its sur-

roundings, 50. Health—Should not be sacri-

ficed needlessly, 48. Heaven-The Christian conception of Heaven, 82. Pain, even in Heaven, 83. Helping-Helping the poor, 243. Helping pupils one by one, 309. Helping churches financially; see Self-Supporting Churches. Helping students financially; General principles, 239; Theologues, 183; Boys in school, 301; Girls in school, 356. How to help the largest number of pupils with a given sum of money, 263. Also see Giving, Self-Support and Money.

Higher Christian Life, 156. Home Life—The missionary's home life, 105 and 23.

Home Missionary Societies, 158.

Honesty—How generous giving increases it, 250.

Hopefulness—Need of hopefulness; and how to strengthen it, 93. Dimmed by too much study, 26.

Hospitality—May be carried too far, 128. But should not be neglected, 128. Its proper place as a steppingstone to self-support, 254.

House to House Visitation— See Visiting.

Human Nature—Importance of studying it more closely, see Character. Human depravity, 76. Human weakness, 157.

Humility—Normal and Abnormal, 91.

Hungry Ones—Seeking first for those who are hungry, 136.

Hypocrites—One way of silencing them, 76.

Inconsistency—Sometimes a duty, 89. Also see Fickleness.

India—Self-support, 277 and 279. Touring (Tinnevelly), 134. Sale of books, 237 and 8. Mr. Wheeler's views as to "Founding Colleges; Its Benefits and Dangers" (Chapter 15) were also largely influenced by a study of educational methods and problems in India.

Industrial Education—Experiments in, 316. Proper limits of, 318. Wage Problems and Labor Bureaus, 246.

Infidelity—Danger of unintentionally making infidels, 123.

Insight—Insight versus brilliancy, 29, note. Its blossoming period, 363 and 4. Need of it, 84. Also see Clearness of Perception.

Itinerating-See Touring.

Japan—Self-support in, 276. Kindergartens in, 355. Should Oriental trustees have control of funds raised in America? 313.

Jesuits—Their philosophy of education, 205. Worthlessness of their higher culture, 324. Folly of spending money as freely as they sometimes do, 155.

Jesus-See Christ.

Kindergarten Schools-At Harpoot, 320 and 354. In Japan, 355.

Kissing the Bible, 115. Labor Bureaus, 246.

Language—Helps in learn-

ing a new language, 55.

Law—Shall we ever appeal to the hand of law for protection? 72.

Laymen—Need of Christian laymen, 330. Lay preachers in pioneer work, 158. Station classes for laymen, 347.

Lazy Churches, 202.

Leadership—Importance of reaching leading minds, 124. The missionary must be a natural leader, 103. Training of native religious leaders, 168. Training women to become leaders, 347. Ecclesiastics not always real leaders, 126.

Learning—Mere learning not always helpful, 179 and 294. Things more important than learning, 121.

Learning the Language, 55. Leaven—The leaven of the Gospel, 124.

Lending Books and Tracts. See Loan Libraries.

Lessons from Experience, 111 and 75.

"Let the minister support himself"—Says the mean man, 205; says the enthusiast, 224.

Letter-Writing—Mr. Wheeler's love of, 333. But it should not be expected of all, 333, foot-note. Often reveals character very clearly, 170.

Littleness—Cannot be cured all at once, 123. A healthy littleness, 94.

Loan Libraries—Loaning text-books, 357. Loaning tracts, 237.

Local Churches (versus Union), 150.

Local Foreign Missionary Societies, 160.

Local Home Missionary Societies, 158.

Local Superintendents, 100— Also see Expert Financiers and Annual Meetings.

Longing to do Right, 89. Longing to Save Souls, 97.

Love—Love for one's neighbors, 80. Fullness of love, 94. Love that makes men patient, 95. Love of self, 80 and 289.

Loveliness-112.

Magical Conceptions of Preaching, 130 and 135. Making Every Dollar Count,

218.

Marriage—Should Missionaries Marry? Opinions for and against, 23, 105 and note.

Massacres of 1895, page 364. Meaning of same, 367.

Medical Missions—Benefits of, 229. Danger of overdoing them, 232.

Melancholy—A cure for, 26.

Memorial Address by Rev. James L. Barton, D. D., 373

Memorial Services at Warren, 383.

Memory---When to Stop Stuffing It, 294.

Mexico—Progress of Self-Support in, 277 and 279.

Micronesia—Self-Support in, 277 and 279.

Ministers—See Native Helpers and Native Pastors.
Among Alumni of Euphrates College, 329.

Misinterpreting Scripture, 204.

Mission Grants—To churches, 200. To theologues, 183. To other students, 239. For building purposes, 209. All grants conditional, 201 and 210. Also see Money, Helping, Salaries, etc.

Missionaries—How many should there be at each station, 140 to 146. Also 133.—Ways of Supporting Them, 270.

Missionary Societies—Local missionary societies, home and foreign, among the native churches, 158 and 160. Missionary Work—Four

Stages of, 144.

Misunderstandings—Misunderstandings that result from coöperation, 167. Misunderstandings that result

from resisting a morbid desire for excessive learning, 325. Misunderstandings and abuse in general, 282. Too many foreign workers sometimes a cause of friction, 141. Wise disturbers of the peace, 53.

Mohammedans—Reasons for not preaching to them very much in Turkey, 54.

Money-For the proper use of money in church work on mission soil, see "Self-Supporting Churches." also see Spending money unwisely, 99. Buying real estate, 211. Paying too high salaries, 214 to 224. Relying on unpaid workers, 224. Free distribution of books, 235. Support of medical missions, 220. Helping students; general principles, 239; males, 301; females, 356; theologues, 183. Helping the poor, 243. Orphanages, 241. Retrenchment. Raising money in America, 266. Need of expert financiers, 288. Making every dollar count, 218. Also see Giving and Help-

Moslems in Turkey—See Mohammedans.

Murdock—Rev. John Murdock. Selling books in India and Ceylon, 237 and 238.

Native Churches-See Churches and Self-Supporting
Churches

Native Helpers-Proper training of, 168 to 187. How many of them shall we have? 168. How to get the best men, 171. What to teach them, 176. How much to teach them, 179. How long to teach them, 182 and 184.

Native Pastors—Pastorless churches, 151. Proper training of pastors, 168. Salaries of, 200, 214 and 219. Mr. Wheeler's own pastorate at Warren, Me., 28. Pastoral duties, brief discussion of, 28.

Natives Educated Abroad, 223.

Nature—The teachings of nature and experience, 75. Love of nature, 98. Natural scenery around Harpoot, 51. Pleasure rides among the hills, 108.

Needs—What do men most need? 120 and 121.

Neesima—Joseph. Brief reference to, 223.

Nevius—Dr. Nevius' plan of relying largely on unpaid workers, 224.

Nicodemuses—One way of winning them, 256.

Nominal Christian Lands— Why send them missionaries? 55. Number of missionaries at each station in various missions, 140 to 146. Also 133. Number of Native Helpers.

Number of Native Helpers 169.

Number of Outstations to each Station, 137.

Obedience to Law—Parental law not always absolute, 17 and 18. To official superiors, 46; and to civil law, 46, 47 and note.

Old Age—Blessings of, 360. Lessons of, 361.

Originality—Need of, 23.

Orphanages-241.

Outstations—Not having enough, 137; statistics of, 138 and 9.

Overwork and Depression, 26. Parental law not always absolute, 17 and 18.

Parsonages—See Building. Pastors—See Native Pastors. Patience—Love that makes men patient, 95.

Paul—For his ideas on touring, self-support, church organization, etc., see Touring, Self-Support, Native Pastors, etc.—Paul on Mars Hill, 115.

Pauperizing the People, 49. But for fuller details see Money and Self-Support.

Pentecost—The Day of Pentecost, 125.

Perplexity—How to lessen it, 92 and 94 (top of page).

Dishonest perplexity, 76. Silence often more helpful than talk at such times, 104. Also see Standing Still and Essentials versus Non-Essentials.

Persecution—Its benefits, 71. Not always wholly undeserved, 71. Appealing to the law for protection, 72. How to make it less bitter, 248. Saul and Paul contrasted, 49 and 71. Also see Misunderstandings.

Perseverance, 93.

Personal Work-Should be more systematic, 309. Men more apt to neglect it than

women, 352 and 3.

Philanthropy—Difference between mere philanthropic work and missionary work See Poverty, Orproper. phanages, etc.

Wheeler's Philosophy—Mr. philosophy of life; and also his ideas of philosophy, inductive, speculative and practical, 27. Also his habits of thought, 107.

Philosophy of Education— See Chapter Fifteen (p. 280) and Chapter Eleven

(p. 168).

Planting Churches, 147. Politics in the Pulpit, 33.

Positive Doctrine-Importance of preaching a positive Gospel, 122. Fatal effects of mere negation, 123. A word of caution to progressive thinkers, 84.

Poverty-Its bearings on selfsupport, 192 to 96. Helping the poor, 243. "I am too poor," 206. Shall books be given free to the poor?

238.

Practicalness or Practical Wisdom, 88. Also see Common-Sense.

Praising People, 96.

Prayer-Praying for his pupils, one by one, 306. Answered and unanswered prayers, 80. Family prayers, 106. Teaching women how to pray, 342.

Prayer Meetings—Should not

be compulsory, 312.

Preaching the Gospel—Four ways of preaching, 68. Importance of preaching a positive gospel, 122. Also see Public Speaking.

Prejudice—And how to deal

with it, 114.

Primary Schools—See Common Schools.

Principles versus Rules, 123. Printing Presses, 305. Prizes-A New Way

Awarding Them, 318. Progress in the History of Missions, 52.

Promotion in our schools should be conditional on character, 331.

Pruning-Need of pruning, 283; of chastening, 202. Punishment and repentance, 61 and 285.

Public Speaking-Four ways of preaching, 68. Public speaking and strictly pastoral work contrasted, 29.

Pugnacity not a good thing, 32. Punishment—Punishing evil doers, 72. Punishment and repentance, 61 and 285. Future punishment, 83. Also see Pruning.

Putting on Airs, 218.

Raising Money-In America, 266. Raising it abroad, see Self-Support.

Rationalism—A cure for, 311. Mr. Wheeler's dread of, 310.

Reading Lessons for Men, 67 and 57.

Reading Lessons for Women,

Reasons for writing this book, 335.

Rebuking-Pugnacity not a good thing, 32. Knowing when and how to stop, 94. Reformatory Power of Chris-

tianity, 77. Reformers Should not be Pug-

nacious, 32.

Religion-Religion and education how related, 289. Religious duties; see Creeds, Church, Character, Prayer, etc.

Renting versus Building, 211. Respect—For even fallen human nature, 95. For the people among whom we

work, 184. Retrenchment-How to face

it rightly, 260. Romance-The Romance of

Missions, 94.

Rules versus Principles, 123. Sacraments should not be made too prominent, 150. Confessing Christ in simple ways first, 248.

Salaries-Fixing salaries, 214 to 224. Working without a salary, 224 and 216. ting down salaries, 264 and 265. Missionary salaries, 220.

Salvation-Man's Need of a

Saviour, 77.

Schools-See Common Schools, Colleges, Theological Seminaries, Education, Building, "Self-Support in Education," etc.

Secret Lovers of the Truth— One way of winning them, 256.

Self-Confidence, 92.

Self-Denial—Proper self-denial, 219. Improper selfdenial, 220 and 223. there any real self-denial in missionary work? 222.

Self-Forgetfulness, 97. Self-Government—Self-governing churches, 154. Ecclesiastical organizations, 163. Proper limits of cooperation, 164.

Selfishness-Selfish goodness, 33. Selfishness defined, 280

and footnote.

Self-Love—A duty, 289. Also see Self-Denial and Its Proper Limits.

Self-Sacrifice. See Self-De-

nial.

Self-Supporting Churches— The need of burden-bearing, 188 and 249. "But the people are too poor," 192. How soon should a church be formed? 106. How soon should a church become wholly self-supporting? 108. To whom should mission grants be made? 200. Should the churches have a common treasury? 201. Making all grants conditional, 201. Who shall circulate the subscription paper? 203. Building churches, schools and personages, 209 and 155. How to deal with churches already formed on a wrong financial basis, 212. Paying too high salaries, 214. Relying too much on unpaid workers, 224. "But why should the people give?" 249 and 188.

How much should they give? And when should they begin t o give? 249 and 251. A few important statistics, 272. glance at some other missions; or progress all round the world, 274. A comparison of different boards, Also see need of pruning, 283; and the need of more definite comparative statistics, 286.

Self-Support in Educational Matters—Self-Support in g common schools, 291. Helping or not helping students financially, 239. Details in boys' department, 301; Details in female department, 356. In theological semi-

nary, 183.

Self-Supporting Missionaries and Pastors—"Let him support himself;" as the mean man says it, 205; as enthusiasts say it, 224.

Selling Books—See Books. Seminaries—See Theological Seminaries, Female Education, Colleges, etc.

Service as a test of character,

156.

Silence—Being too silent, 40. Less silent in later years, 363. Not being silent enough, 104. Silent witnesses, 159.

Sin-See Depravity.

Skill—Need of ever increasing skill, 143 and 372.

Slavery—The Slavery Question in 1853, p. 32.

Slow and Sure, 29, note. But also see Sure.

Spain—Progress of Self-Support in, 277 and 79.

Spasmodic Giving—Or the spasmodic stage in giving, 280.

Special Contributions, so

called, 269.

Standing Still—The power to stand still, 104.

Station Classes for Th

logues, 186.

Station Classes for Laymen and Laywomen, 347 and 8. Station Meetings—Boyhood's

memories of, 61.

Statistics—Of Harpoot work in general, 272. Of progress of self-support at Harpoot, 274. Of progress of self-support in other parts of the world, 274 and 280. Of number of outstations in various missions, 137. Of number of missionaries at each station in various missions, 140; of native helpers, 169. The need of more definite comparative statistics, 286.

Study-Mr. Wheeler's Con-

ception of, 107.

Studying Character—See Character.

Subscription Papers—How to Circulate them, 203 to 209.

Summer Schools, 185.

Superintendents—Ne e d of traveling local superintendents, 100 and 266. Also see Expert Financiers.

Support of Students—See

Helping Students.

Sure—Be sure you are right, 86. Take time to decide right, 118. Do not waste your energy on matters of no importance, or those which cannot be wisely settled till later, 92. Slow and sure, 29, note.

Swapping Labor (Pastor and People,) 254. Taylor—J. Hudson Taylor on

Touring, 328.

Teachableness-How does it differ from childishness, qr. Teachers—How to get the best ones, 200, 202, etc. teacher's personal influence, 292. Need of truly Christian teachers, 292.

Teaching People how

Read, 67.

Teaching Bible Classes, 176. Teaching Homiletics, 177. Teaching Men How to Think,

177. Teaching Churches How to

Work, 147.

Tenderness, 100. Tenth—Giving a Tenth, 259. Theological Seminaries—Location and number of, 186. Terms of admission, 171 to 175; also 176. Course 176 of study in, 183. Support of students, The student after 183.

graduation, 184. Thinking Lessons—For theologues, 177. For boys of all ages, 316. Over-thought-fulness, 87. The difference between our seeing and

thinking faculties, 86, note. Time—The shortness of, no excuse for blundering, 118.

Tithing, 259.

Too Few Missionaries at a

Station, 140.

Too many—Too many pupils, Having too many missionaries at some sta-Having too tions, 141. many irons in the fire, 143.

Touring (or Itinerating)—Importance of touring,

How much touring shall we do? 128. How large a district shall we cover? 130.

Tract Distribution, 237. Al-

so see Books.

Traveling Superintendents, 100-Also see Expert Financiers and Annual Meet-

ings.

Treasury Problems-Local church treasuries, Should the native churches have a common treasury? 201. Special contributions, 269. For still others see Money and Self-Support.

Trust Funds-Proper use of, 217. Misuse of, 245.

Turkey--Progress of self-support in, 277 and 279. But also see self-support in Harpoot, 274 and 251.

Union Churches-A good thing, 150. But should be divided as soon as possible,

Union Missionary Societies,

Unsuccessful Stations—How to deal with them, 265 and Also see Pruning.

Unwilling Givers—Reasons for sometimes forcing men to give unwillingly, 257.

Vernacular Education—See "English; Shall we teach

Visiting from House to House —As a help in pioneer work, 61. As a help in reaching

women, 357.

Wages-Of carpenters, daylaborers, etc., 246. Of ministers, teachers, etc., see Salaries.

Weekly Offerings, 200.

Wheeler Rev. C. H.-For a statement of Mr. Wheeler's beliefs and methods of work the reader is referred to topics like Touring, Teaching, Church-Planting, Money, Self-Support, Love, Prayer, Bible Study, Education, etc. What we give here is simply a few biographical data. -Mr. Wheeler's boyhood, 17. His college life, 19. His mother, 17, 26, 39 and 42. Experiences as a young teacher, 22. Studying for the ministry, 26. Pastorate at Warren, 20. Departure for Turkey, 38. Appointment to Harpoot, 47. Journey to Harpoot and arrival there, 40. List of his published works, 333. Wheeler as an educator, 337. Home life, 105. Old age, 360. Final return to America, 366. Going home to heaven, 370.

Wheeler, Mrs. C. H.—Early life and marriage, 23 and 30. Serious illness, 42. Labors for Yankton College, 25, note. Labors for Euphrates College, 351.

"Whom He Loveth He Chasteneth," 202. Also see Pruning.

"Whosoever Hath. to Him Shall be Given," 61 and 134.

Winning Men by Example— See Example.

Wisdom—Helps in acquiring it, 88. Lack of practical wisdom a common cause of failure, 84.

Women—Women's rights in Turkey, 343. Teaching them how to read, 343. House to house visitation among, 357. Female education, 341.

Worry—How to escape from it, 87. But also see Hopefulness.

Young Men—Their place in history; or what they can do and what they can't, 364 and 29, note.

Zulus - Progress of self-support in Zulu mission, 277 and 70. Books by The Same Author; Published by the Better Way Publishing Co.

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